THE CHURCHMAN.

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For the Churchman.

De Profundis.

Waves of care and toil are surging o'er us,
  Tossed by doubt and fear—
Nights and days of weariness before us,
  Holy Saviour hear!
Tell us of the haven where the blest
In thy presence find eternal rest.

We are loving with intensest feeling
  Friends so fond and true,
And the depths of love are still revealing
  Beauties strange and new:
Keep us Saviour ever near to thee,
Lest we perish in idolatry!

In the vale of tears, bowed down with sadness,
  Crushed to earth we lie.
Jesus, come and fill our souls with gladness,
  Save us or we die.
Oh, Redeemer, hear us while we pray,
Take the burden of our grief away.

Chilling want in life's bleak wild hath found us,
  Faint and worn we flee,
Struggling with the waywardness around us,
  Saviour, unto thee!
Turn our anguish'd hearts from earthly strife,
Feed us, hungering, with the bread of life.

Oh, beloved Saviour, we are calling,
  From the deep profound;
When the solemn shades of night are falling
  Thick and fast around.
Hear our voice, Oh Lord, our sins forgive,
Thou who once hast died that we might live!

Pierrepont Manor. M. S. B.

For the Churchman.

The Refuge.

Jesus! where shall the troubled heart
  Seek refuge but in Thee?
To whom its secret griefs impart
  Or tell its misery?

When in my loneliness the tears
  Are streaming down my cheeks;
For Thee, oppressed with doubts and fears,
  My sinking spirit seeks.

Thou many a pining heart did'st cheer
  Beneath Judea's sky—
And wilt Thou not *my* moanings hear,
  My longings satisfy!

O! shall it be for me in vain
  My Saviour! Thou did'st die?
Still—though I'm doomed to endless pain,
  To Thee—to Thee I'll fly. G. H. H.

For the Churchman.

Simon's Feast.

St. Mark xiv. 3.

From his leprosy released,
Grateful Simon spreads a feast
    For his Lord:
By the humble Magdalen,
O'er His head, who made her clean,
    Is the spikenard poured.

Saviour! wilt Thou not *my* heart
Purify in every part
    From its sin?
Purge away its leprosy—
Grateful then I'll call to Thee
    Lord! come feast within!

College Point, 1845. G. H. H.

Sketch of the Life of Rev. Blanco White.*

We have passed through one stage of Blanco White's religious life: another and a more trying one begins. The infidelity of his Spanish life was gained at a bound; it was now to be acted-over again by slow lingering steps, and the summary death which he passed through once to be repeated in a process which, attacking him limb by limb, at last reached the vital parts, and left his Christianity once more and irrevocably dead. The web was respun, that it might be unspun again. A new scene, a fresh air, imparted a hollow artificial reaction that just gave faith strength enough to sink again. Once in England, and with Spain and its Church bidden farewell to, he thought he had no more to go through; that his mind was set, and, like a rock, had done with religion for ever; that he knew what it was, through it, had got to the other side of it, was in the region of certainty and absolute fact—cold and barren, but still as solid as the ground. He had been a Roman Catholic, and he *was* an Atheist; that expressed the whole. It was not so. His change had been too summary to be complete, and was superficial compared with what it was to be. A mind cannot unchristianize itself in a moment: and infidel Rome is not built in a day. A closer struggle now commenced, and unbelief started on a fresh span of life.

The change from the old scene of irritation, the welcome which attended him, and the social atmosphere he found himself in in England, had the effect at first of thawing his Spanish infidelity. Blanco White speaks correctly of himself when he says that he is much influenced by sympathy: he is so in one sense; he feels the charms of a social circle warmly, he does not like shocking friends whom he loves; and estrangement is great pain to him. His sympathies are of the social, not of the deep or internal kind; but these social sympathies he has strongly. They operated upon him very naturally now. He liked the persons he was thrown amongst: he found himself agreeing in intellectual tastes with them; he was fond of conversation, and enjoyed all the flow of spirits, the humor, badinage and vivacity of choice society. He had a circle of friends, too, of a more intimate and endearing cast than the general acquaintance at Holland House, or the Athenæum. The Christies in London, Mr. W. Bishop, Dr. Whately, and one or two more at Oxford, formed a sphere of friendship for him, in which he was more than at home. Oxford particularly suited him in this respect. Its quiet mornings, social evenings; rest when he liked, conversation when he liked, calmed, soothed, and cheered. Spain had only formed his first case of infidelity; and it gave way to these genial influences. He had not solid reasons enough for disagreement, and his feelings preferred agreement.

In 1814, having given up the Espanol, and having been a lay attendant at the communion for some time, he signed the Thirty-nine Articles, and was admitted as a clergyman in the Establishment. 'He now,' he says, 'gave full scope to his social feeling in regard to the English clergy. My desire to identify myself with the body was vehement.' The first time he read the Church service—in St. Mary's Church—was an epoch, and his nerves were perfectly unstrung by the act. It was on a week day, and only six or seven persons were in church. 'My dear friend Bishop, who attended me to the Church, seeing me so deeply agitated, offered to relieve me: but I would not give way. My voice must have been nearly inaudible. When I returned to my lodgings my mind, free from the agitation which had kept it so long on the stretch, took a direction entirely devotional; but the feelings with which my heart was bursting were of that kind which, had they continued so as to become rooted, would have made me a confirmed enthusiast. Wanting to unburden my heart, I wrote immediately a letter to Mr. James Christie, of London, who among my friends would most sympathize with my state of mind.' His 'theological' notions now revive: he feels himself beginning to dogmatize, and 'all the habits of his mind associated with his early belief in Christianity re-appear.' He 'relapses into orthodoxy;' he gives a *provisional* assent to the doctrines on which the generality of divines are agreed.' It is now my 'spirit of revived subordination;' 'my ascetic submission;' 'my forced mysticism.' He slides, unconsciously, in his diary 'into the censorious declamatory style of professed theological writers.' The 'spirit of the pulpit' comes suddenly upon him. In the 'controversy about the Lancastrian and Bell schools, he finds his 'clerical spirit revive,' and is on the point of joining 'the ranks of the most violent High Churchmen.' His feelings so far veer round, that a fear of being ashamed of his religion amid the society of Holland House begins to trouble his conscience. He adopts even an 'evangelical' style in his dairy, and reproaches himself for talking on common subjects, and not the Gospel, in society. The sincerity of his feelings now, viewed as mere feelings, is very evident. He lays down religious rules for himself, and even attends to the formalism of definite times and hours. He makes resolutions. He spends a particular day in particular meditations. He is afraid of his zeal for Hebrew occupying his mind too much, and he resolves to spend an hour every day in reading the Greek Testament, and praying over what he reads. He even wants to devote his life to missionary labors, and he solicits, at the sacrifice of all his intellectual tastes and English prospects, the creation of a new Spanish Protestant chaplaincy at Trinidad, for himself to fill: he is ready to retire from the world, and consecrate himself to religion.

Alas, underneath these religious emotions and sensibilities, a canker was at work! He felt its progress. At the very time that he was fostering these genial sensations of belief on the surface, doubt was eating its way within. He grew alarmed, and settled it for a time; but it rose again, and only sank to re-appear. At the very time that he was 'trying to make himself an Evangelical Pietist,' and growing warm and enthusiastic, he had asked himself the fatal question—How is the Bible inspired? The crux fastened malignantly upon him, and kept its hold to the last. It was immediately after his admission as a clergyman, when he was most enthusiastic, and when a whole career of religious feeling, usefulness, and intercourse lay before him, that the thought struck upon him with overpowering clearness. 'I remember,' he says, writing years after, 'with the greatest vividness, the dismay which I experienced when, having attentively studied all that could be said to establish this preliminary point, I perceived the weakness of the arguments on which such a mighty theory as that which makes the Bible *infallible* is made to rest.'

And if the letter of the Bible was being undermined, *a fortiori* was its creed. A miserable argument against the doctrine of the Trinity appears, and goes on in his diary at this time; and while he was sincerely waiting to be an evangelical missionary, he was sincerely writing down Unitarianism in his common-place book. He could, while a Pietist in feeling, actually write—'Person, if it conveys any distinct idea, means an *individual:* if, therefore, there are three individuals, every one of whom is God, the language of these divines says,—"There are *three Gods.*" If their words do not mean this, they mean nothing. 'But I am sure,' he adds, 'that I should be set down as a Unitarian and disguised deist, if they were acquainted with these observations.' He thinks the 'difference about the word ὁμοούσιος a verbal one.' The germ of the whole reasoning in the 'heterodoxy and orthodoxy' now appears; and separating the words of the Bible from their sense, he rejects the very idea of one creed.

After three years of this mental progress, he becomes seriously alarmed: and says—'I hope there is no lurking self-confidence in my heart. My doubts seem to increase every day.' He wants to stop, and he looks out for a position, and for rest. 'I feel tired and bewildered,' he writes: 'I did not intend to write controversy; I wished only to collect my ideas concerning my own circumstances, which I perceive to be very awkward and difficult.' He still 'adores the mystery of the Trinity in the *language of the Bible.*' He prays to 'be defended from the spirit of unbelief.' 'But what am I to do—am I to shut my eyes, and abstain from further inquiry?' Thus agitated and alternating, towards the end of 1818, he put down, on paper, a formal description of his faith—what he believed, and what he did not. He does it to have a safeguard for himself, a barrier against further assaults, and a *locus standi.* What is it? He commences—'I firmly believe in one God, the Creator of the Universe, &c. I believe that He has, at different times, made extraordinary communications concerning His own nature.' He then proceeds—'I believe that the Old and New Testament contain the sense and substance of these communications; but I must confess that I cannot persuade myself that there is nothing in the Bible but what God has been pleased to reveal to mankind. I suspect that, together with *revealed truths,* there is in it a considerable portion of human error.' He proceeds to another point—'I believe that Jesus of Nazareth is the Son of God *in the sense in which He claimed that title;* but I cannot say that Christ is *God* and *Man,* without a consciousness of a contradiction in terms.'

From this state of mind he appears never to have receded. He never appears to have gone further in orthodoxy than this secret manifesto marks. It was a state of belief compared with the past and the future; compared with Spanish infidelity on the one hand, and with Liverpool one on the other: it was a stop short of a lower state on which he felt himself verging. An ordinary eye would look on it as infidelity; with him it is that form of Christianity which saves him *from* infidelity. He does not consider himself an Unitarian: on the contrary, he congratulates himself that he did not *turn* Unitarian at this time, because he would have been a superficial one had he done so, a dogmatic, popish Unitarian. For some time, indeed, touched with a sense of his disagreement with the Church's theology, he abstains from the communion upon 'a popish scruple' that had not left him, 'as to the communion demanding unity of faith in its participators.' But the feeling that he is 'a practical disciple' gradually overcomes this scruple; and he goes on speculating as he likes in his inner mind; his outer mingling with the ordinary lax religious stream of sentiment in the English Church. He takes duty, he preaches occasionally. His sermons before the University attract great attention. He attends once or twice the meetings of the Bible Society. An interest attaches to his situation, and he is made a lion of. He comes out as an author; and his 'Evidence against Catholicism,' 'Poor Man's Preservative against Popery,' 'Doblado's Letters from Spain,' tell on the public mind, and give him a regular position in the literary and religious world.

It is a melancholy reflection that, in this state of lax belief, he found himself practically agreeing with and supported by a religious circle of considerable weight and eminence at that time at Oxford. We have had occasion, more than once lately, to introduce the names of Dr. Whately, Dr. Copleston, and Dr. Hawkins into these pages: when we add Mr. Baden Powell's, and Mr. Professor Senior's, both the Oxford and the general reader will be able to understand what school we mean. The society of Oriel Common Room gave Blanco White some friendships, which he valued deeply on the simple personal ground; the theological difference being understood. But the circle just mentioned claimed and possessed him as a school. Admired for his literary talents and tastes, Blanco White never carried away Churchmen. He was quite understood. He was regarded as what he was, a clever and interesting latitudinarian: and, as a regular member of that school, he held an understood party position in religion. The tone of his books, and we must add of his conversation occasionally, was offensive to many; and that license of profane sarcasm, which sceptical literary men have such a tendency to, stamped him in many eyes. Mr. Keble was a member of the same Common Room with Blanco White, but avoided all closeness of acquaintance with him.

We take a leap over fifteen years of this course of life and opinion, and find Blanco White in Ireland, domiciled in the house of his friend Dr. Whately, now Archbishop of Dublin. On going to his See, the Archbishop persuaded him to accompany him, and the two left Oxford together. Time, that changes a man's social position everywhere, does so especially in a University: seniors retire, juniors come in their place. The loss of such an intimacy as Dr. Whately, would have left Oxford a somewhat barren scene to Blanco White. The Archbishop's kindness prevented his trial.

It was in the palace at Dublin, in 1834, that a mind, for many years kept superficially within the orthodox pale, and struggling with deep-rooted doubts, fairly broke loose, and made the avowal. The event was heralded. The answer to Moore's 'Irish Gentleman in search of his Religion,' alarmed Blanco White's friends. A translation of Neander's Pamphlet on 'Free Teaching,' produced a scene. 'When the Archbishop came in, I expressed my sincere regret that, owing to the desire of putting it in his power, when I publish anything, to say that he had not read it, and consequently is not answerable for any opinions expressed by me, I could not avail myself of his judgment, as I used to do formerly. He answered, "that there was no reason why I should keep my MSS. from him, for he had always maintained that the person who consults is not bound to follow the advice given to him." And then he added, "But, of course, I should not like you to publish anything too *radical.*"' The chord struck upon his ear, 'a dream had suddenly become a reality. Must I then reduce myself to publish only what may be allowed (with the utmost latitude of *clerical* liberality) to come out of an Archbishop's Palace? This is my present condition. My friend's liberality of principle exceeds very much the limits which his brother bishops can possibly allow. But must I spend the last days of a life devoted to mental independence, under any such restraint? Am I doing my duty?' The determination was made. A note soon informed the Archbishop that the change had come; that he had embraced Unitarianism. He was told to wait, but wait any longer he would not. '"Wait!" said Dr. D——: "Wait!"—Where? Upon what ground? Upon yours? Or upon the Calvinist's, or upon the Roman Catholic's?—To which of these shall I give the advantage of my waiting?—Have I not waited long, upon your catechism, which was forced word for word upon my infant mind? Have I not waited long during my nursery instruction? Have I not waited several hours, every Sunday, at church, hearing the Church Prayer Book, and your long, long sermons?—Am I to wait till I die?' He made the sacrifice. He left the Archbishop's house, and removed to Liverpool. 'January 9th: Waiting in anguish for the hour of departure.'—'January 10th, Liverpool, 1835. My whole life has not moments so bitter as those which I have experienced within the last half hour. I awoke in a distracted state. . . .' A deep form of mental pain shoots up in him now. Intellectual minds twist their feelings into refined torture, and breed curious scorpion subtleties. 'The whole of what had passed through my mind with such irresistible power, respecting my duty, appeared like a delusion—a dream—with my present misery for all its reality. Has not some martyr, when already bound to the stake, been tried by the awful impression that he had been brought there by a delusion?'

Now follow the usual pains that attend upon persons in such situations; remarks, reflections, remonstrances of friends: and he gives them the peculiar irritating twist which is so strong in him. 'Kind and excellent friends seem to take a delight in saying to me, that *I have given a mortal wound to my usefulness.* Secret feeling does not allow them to perceive that what leads them to say so, is *the desire of giving me a stab:* for I have already taken a decided step, and that observation can have no effect but that of adding to my sufferings.' At any rate, '*delay your deposition,*' the disclosure of your state of mind, it is urged on him—consult the Archbishop's feelings. All in vain. He will not give delay, and complains of their asking it, and retorts querulously, but feelingly. 'A breach between the Archbishop and myself would be worse than death to me. But unless he can see my circumstances in somewhat like the light in which I see them, I must submit to the worst. What a thing this kind of orthodox good fame must be, when a breath may tarnish it, like the honor of a maiden! I believe that if I were in the place of the Archbishop, I should content myself with my own consciousness of rectitude, and expose myself to such ungrounded rumors for the sake of a friend, who, old, weak, and in constant suffering, cannot bear an additional weight, besides that which almost crushes him.'

The parting of two minds that had gone on so long together as Dr. Whately's and Blanco White's, gives rise to a painful question. 'I am convinced,' says the latter, on retiring, 'of the flimsiness of the Sabellian and indwelling Systems, shape them and modify them as you will.' This is an allusion to Dr. Whately. Dr. Whately holds a prominent place in these volumes: he and Blanco White appear as congenial theologians and fellow-speculators up to a certain point; then they part. It is natural to ask in what they differ when they part. Whether or not the Archbishop has not an answer to this question, it is certainly a natural one to ask, and must occur spontaneously to any reader of this book. Persons may partly agree, and partly differ, we know,—may go a certain way, and then come to a real point of difference, which fully accounts for their parting. Only this point of difference should be capable of being specified. An Anglican and a Roman Catholic have a whole *confessed* ground of Christian agreement and sympathy, which they run over together. The two agree, our Church allows, in fundamentals: they then come to some non-fundamental point, in which they differ. There are many kinds of difference. There is such a thing as agreeing in principle, and differing on a fact; as having a common basis—differing as to the development of it. None of these explanations of difference apply to the difference between an orthodox believer and an Unitarian. These two part at the very fountain-head, and can have no Christian theology whatever in common. No orthodox person, in guarding himself from Unitarianism, can defend himself by pointing to some non-fundamental difference with it, while he holds the same basis: he must show an absolute disagreement with it as to the very Christian basis itself, an essential difference on the subject of the divinity of Christ.

We will do Dr. Whately the justice to say, that he does sometimes hold orthodox language on the subject of Christ's Divinity; that he says at one time what appears simply inconsistent with what he says at another. It is a real pleasure to see this consistency. At the same time, we must say, what gives us the deepest pain to say, that the theory which dominates in him, and which obviously has possession of his mind, does not in principle, differ from the Socinian one. Dr. Whately asserts positively and literally that the worship of Christ is idolatry. He declares that the worship which is paid to Christ is the same worship which an idolater and a pagan pays to his idol, and that the only difference in the two cases is, that in the one the idolatry is authorized, in the other it is not. 'If any one,' he says, 'will, instead of looking to the common usage, turn to the strict etymological sense of the word "idolater," and ask whether we are not worshippers of an image, we ought, without hesitation, to say that we are.' But he adds, 'We differ from the worshippers of any mere man, whether an impostor, as Mahomet, for instance, or a saint, as Moses or Peter; or of a graven image, or of a fire, or of anything else that men have set up for themselves; we differ from them, I say, in this essential circumstance, that their worship is unauthorized, presumptuous, and vain, while ours is divinely appointed.' Now, this passage either means nothing at all, or it means that the Person Himself, Jesus Christ, is not an ultimate object of worship; that He is to be worshipped only as being an image of, as distinguished from really being God; and that the act of worship only makes use of Him as a medium towards another Object beyond Him. Dr. Whately thus agrees with the Unitarians in their essential doctrine, that Christ is not God: he differs from them as to a particular medium of worshipping God,—as to the lawfulness, in one instance, of the image medium for that purpose. He maintains Christ to be a legitimate idol; ordinary Unitarians do not. He and they agree that Christ Himself is not worshipped, and differ as to the use to be made of him *for* worship.

We have a respect for the Archbishop of Dublin as an upright, honorable, and public-minded man. Should his eye ever accidentally rest on these pages, we can assure him that no personal feeling has dictated our remarks. We have taken his words in the simple commonsense meaning which they seemed to bear. If we are wrong, will he tell us where? We shall be glad to be corrected. The Archbishop of Dublin must be aware that such manifestoes of doctrine from him, as we have given, make him occupy an ambiguous position in the English Church. He must, at any rate, know that he says things *prima facie* differing from what popular opinion considers to be the doctrine of the Church. He is much thought of now, much talked of: many eyes have perused his pages. Persons really look at what he says, and cannot make out that he differs in principle from a Unitarian. If he does not know how very generally, soberly, seriously this impression about him prevails, will he allow us to inform him of the fact? We do not distort or exaggerate: such is really the case. Dr. Whately is responsible not only for his real meaning, but for the natural impression which his books convey to those who read them. If he has created the general impression we allude to,—and it is a simple fact that he has,—he certainly ought to take the pains to undo it, if it is not true. Let Dr. Whately understand that an explanation is due from him; that he is in a theological position in which such a step is expected, and that he is considered essentially a Unitarian until it takes place.

(*To be continued.*)

It will be well for us—imbued as we all are in some degree with the spirit of our own time—if, when our peculiar notions shall be scrutinized by our posterity, none be found to have been universally prevalent among us, either more ridiculous, or more criminal, than were the superstitious imaginations of our ancestors. —*Bowden.*

Even now, when century after century has set its seal upon the fatal schism, is it not the true Churchman's duty to pray for and to look, if not with constant hope, with constant desire at least, towards an event so blessed as would be a reunion of those two great branches of his Master's flock, the unnaturally-divided Churches of the East and of the West?—*Bowden.*

In respect to his mortality, no man is superior to another. The rich and the poor, the honorable and dishonorable, must all die. The stroke of death will break them as a potter's vessel; and then the distinction between them is at an end; for the vessel of honor is as useless as the rest, when it is broken.—*Jones of Nayland.*

When the slave is drunk, he dances about, and forgets his condition; and when the mind of a Christian is drunk with the pride of false doctrine, he thinks himself free, and forgets his Redeemer. O Lord, open Thou mine eyes that I may see the misery of my nature, and know the value of my ransom, and find in Thy service the true *liberty of the sons of God.*—*Jones of Nayland.*

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XLVII.

Christ's second coming to judge the world is a subject of such intimate, personal, and eternally momentous concern to every individual, that it should be constantly in mind, and may well be the subject of repeated special consideration, at this season when the Church more particularly presses it upon us.

It is the coming of Christ to judgment—Christ our *Saviour* and our *Friend.* Yes, mercy has its bounds. Forbearance follows not the impenitent to the eternal world. Grace to the unrelenting sinner ceases with the present life. Then comes the day of recompense. Then the *Redeemer* will be the *Judge.* Then He who came to call sinners to repentance, will come to consign unrepenting sinners to perdition. Then He who was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, opened not His mouth, will assert the claims of justice, and denounce and execute vengeance on His adversaries. The *Lamb of God* will then *be angry.* And O how sore His anger! All that He once did and suffered for our salvation will but increase His wrath against those who were regardless of it. They have insulted that love which, for their sakes, took our flesh, brought Him to this vale of tears, sustained Him through a life of poverty and affliction, and meekly yielded to the insult, mockery, and cruelty of Pilate's unrighteous tribunal, the grievous sufferings of Gethsemane, and the ignominious and torturing death of Calvary. They have neglected and despised those laws of His religion, so holy, excellent, and profitable, whereby He would win them to the promotion of their own greatest welfare, and most exalted happiness. They have refused to cherish that living faith which would have spread before them, as their own inheritance, the glory, honor, and immortality of heaven, and the privilege of there offering to Him everlasting praise and homage in return for His inestimable love; and chosen rather to swell the ranks of His great enemy. They have rejected that counsel of love and mercy whereby He sought to invest them with the holy and happy privileges, giving comfort, peace, and joy in this world, and infinite beatitude in the world to come, of devout and faithful union with His Church.

Under such aggravations will the guilt of the impenitent be remembered against them by their once loving, forbearing, entreating, and long-suffering Saviour. Well may they, in wretched panic, call on the mountains and rocks to fall on them and hide them from His view.

This coming of the Son of Man in just anger against His enemies, will, in its revealed solemnities, be characteristic of its awful import. He will come with clouds, riding upon the wings of the wind. His train will be composed of a glorious retinue of angels—ten thousand times ten thousand, and thousands of thousands. A ministering archangel will blow a trumpet louder than the thunder that rocks the poles. Its sound will go out into all lands and summon those then living to meet the Lord in the air. It will penetrate into the bowels of the earth, and wake the slumbering corses. It will stir up the great deep, and rouse all who sleep in it the sleep of death. The sun, that great centre of light and heat, will lose its splendor; the moon, thus deprived of brilliancy, will shine no more; and the stars, forsaking their accustomed orbits, will fall from heaven. The earth will quake to its centre; and the elements, being on fire, and melting with fervent heat, will involve it in the general conflagration. The material heavens will pass away with a great noise. The Judge will sit in awful state, angels and martyred heroes of the cross assisting in the dread solemnities. The books in which are recorded the characters and lives of men will be opened. O how multifarious their contents, and how convincing their evidence! There stand recorded the modest piety of the humble believer, his fervent lively faith, his Christian benevolence and fidelity towards fellow men, his prayers which never reached a human ear, his alms which never sought a human eye, the acts of humiliation and penitence, and the strivings with the corruptions of his nature, known only in their practical effects, save to Him who seeth in secret, and the holiness, simplicity, constancy, and fidelity, with which he has discharged his duties in and towards the Church of God.

There too is entered the dreadful catalogue of unrepented sins—the frauds, enmities, envies, malignities, profanities, injuries, impieties, impurities, sensualities, unjust judgments, hard dealings, contempt of Gospel faith, neglect of Gospel duties, hypocrisies, and blasphemies, which mark the enemies of God.

These books will be opened in the view of the assembled universe. Angels and men will hear their contents.

Reader: how standest thou there recorded? With what emotions canst thou behold that leaf turned which speaks thy character? Do not fear and trembling come upon thee? Does not thy confusion lead to the fruitless wish that the mountains and rocks would fall on thee, and hide thee from the presence of Him who sitteth upon the throne, and from the wrath of the Lamb?

Duly appreciating the terrors of that wrath, every one who has any regard for his own safety should seriously ask who shall be able to stand before Him who is of purer eyes than to behold iniquity, to Whom all hearts are open, all desires known, and from Whom no secrets are hid; Who has declared that for every idle word we shall be brought into judgment; and Who will demand a strict account of the deeds done in the body. Should the Lord be extreme to mark what is amiss, who may abide it? But there is forgiveness with Him. There is such mercy with our God, through the merits and intercession of His Son, that even frail, imperfect, sinful man may humbly stand His scrutiny and meet His approbation. And as ability to do this can come only from God, so to Him only can we look for the means of so great a mercy.

The whole current of Scripture tends towards our preparation for the last great day. That is the decisive juncture a reference to which gives religion its highest importance, and its most awful sanctions. We are commanded to prepare for it by a life of faith in the Son of God, of obedience to His laws, and of submission to His will. To this we can attain indeed only by the grace of God. Through that, however, vouchsaled for the due direction and successful exertion of our moral agency, we must work out our own salvation, make our calling and election sure, and prepare to meet our God. In order to this, we must, in the strength of Him who worketh in us both to will and to do of His good pleasure, seek first the kingdom of God and His righteousness; we must embrace the Saviour by that living faith which worketh by love; united to His body the Holy Church, we must, in the faithful discharge of the duties of its members, make it our chief object to please God by learning and doing His will, and devoutly using the means of grace and salvation which He has appointed; we must not be ashamed of our Divine Master, of faithful adherence to His doctrines, and of consistent devotion to His service; we must fearlessly confess Him before men, not merely in words, but by walking truly in all His commandments and ordinances; in the discharge of all social duties we must adhere strictly to the golden rule to love our neighbors as ourselves, and do unto others as we would they should do unto us; we must use no deceit in our tongue, nor do evil to our neighbor, nor slander our neighbor; we must not set by ourselves, but be lowly in our own eyes, in humbleness of mind esteeming other better than ourselves, and divesting all our duties both to God and man of any approximation to parade and vain display; effectually remembering that that man's religion is vain who bridleth not his tongue, we must guard our speech from transgressing the bounds of truth, purity, piety, and charity; we must constantly and faithfully aim at that measure of evangelical righteousness which places under strict guard and constant control our tempers, passions, dispositions, and affections; which attributes all good to the merciful agency of the Holy Ghost, and therefore diligently seeks that precious gift, humbly and undividedly relies upon it, and gratefully improves it; which, in deep consciousness of the imperfections and lapses inseparable from the highest human righteousness, perpetually dictates Christian humility and penitence as duties from which we are never exempt; which, suppressing all vain notions of necessary final perseverance, dictates the perpetual wholesome fear lest after all we should become castaways; which, laying all righteousness at the foot of the cross, depends solely on the merits and intercession of the sacrificed Messiah for acceptance with the Father; and which thus strives incessantly to have the religion of our profession that truly of our heart, character, and life.

They who do these things shall never fall, but be able to stand even in the great day of Christ's advent to judgment. God is their Refuge and Strength, a very present Help in trouble. Therefore will they not fear though the earth be moved, and though the hills be carried into the midst of the sea; though the waters thereof rage and swell, and though the mountains shake at the tempest of the same. Their heart is stablished and will not shrink. The Lord of Hosts is with them; the God of Jacob is their Refuge.

Since then such will be the coming of the Son of Man to judgment, and such is the preparation for it which the Gospel requires, what wise and reasonable man can possibly regard the subject otherwise than as fraught to himself personally with the nearest and most awful interest! That day, or at least death's seal to our destiny on that day, is not far from every one of us. It is at hand. The Judge is at the door.

If Jesus should now rend the heavens and come down, and the archangel be commissioned to summon us immediately to meet Him in the air and attend at His tribunal, who would be able to stand? Who could go with humble confidence, relying on His mercies which he has not neglected, His merits on which he has depended in true faith, and His grace which he has duly sought and faithfully improved? Who could hope to meet the commendation, Well done good and faithful servant? Who could say, Lord thou gavest unto me five talents; behold I have gained other five?

And we should never forget that the hour of death is to every one as if it were the day of judgment. As that finds us, so will this. And surely we need not be reminded of the uncertainty of human life, and how suddenly we may be called into eternity, and all further preparation be put entirely beyond our reach. Let us then be wise in time, and know the things which belong to our peace before they be hidden from our eyes. We are not safe while we have any evil habit to amend, any unholy disposition to correct, or any neglected duty to perform. By diligent use then of the means of grace, in private devotion, reading, and meditation, in religious intercourse, especially with our spiritual pastors, and in the worship and ordinances of the Church, let us strive to wean our affections from things on earth, and set them on things above. Grateful for our Saviour's unspeakable love to us, let us humbly apply His merits, by faith, to ourselves, and pray God, for His sake, to give us all things necessary to eternal happiness. Contented, and resigned to the divine will, let us strive to render every situation in which we may be placed contributive to the honor of God, the benefit of our fellow-men, and our own spiritual and eternal welfare.

Especially, in all our religion, let us ever recognise, and practically adopt, the essential Gospel principle, that our will and ability to do good can come only of the sanctifying, directing, and aiding grace of the Holy Ghost; and that we must therefore humbly rely on that grace, diligently seek it, and faithfully use it. And as, even when we have done our utmost, we shall, on due reflection, find ourselves but unprofitable servants, our services very imperfect, and our Christian walk impeded by great weakness, sore temptations, and many lapses, let us have grateful recourse to that only sufficient refuge, the sanctuary of our crucified Saviour. In His merits let us trust with the true faith in Him which His holy word requires. They will be sufficient for us. For their sake God's sparing mercy will accept and reward our services. For their sake, God the Holy Ghost will keep the contrite, humble, watchful, devoted Christian, in a constant state of prepation for the coming of the Son of Man.

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* From the Christian Remembrancer, in a Review of "The Life of the Rev. Joseph Blanco White, written by himself; with portions of his Correspondence. Edited by John Hamilton Thom. 3 vols. 12mo. London: Chapman. 1845.

B. T. O.

For the Churchman.

Mr. Editor,—None of "the Holy Days of the Church" present a more interesting or fitting occasion for bearing, as the Convention requests, our beloved afflicted diocese in our hearts in prayer, than the Ember-Days. The proper prayers set forth to be used therein suggest a variety of pious reflection very conducive to the forming, and very intimately connected with the exercise of a devout and praying spirit. Eminently of this character is the solemn truth that *God has purchased the Church to Himself by the precious blood of His dear Son.*

The view here presented of the Church should be in the Christian's mind when he gives his thouguts to the Church; when he professes to care and act for her; when he considers his duties as one of her members; when he attends upon her services; when he listens to her instructions; and when he prays for her good.

Let each one who professes to belong to the Church, or to cherish attachment to her, go to the deep recesses of his own heart, and ask whether that fountain of life and character is such, so holy in its thoughts, so guarded and regulated in its dispositions, tempers, and passions, so pure in its affections, so disinterested in its motives, so generous and enlarged in its charity, so Gospel-like in its influence and control over the character and conduct, as to make him truly like one whom God has purchased *to Himself;* and whether His faith is such as embraces and leads to a practical adoption of the blessed truth that the purchase has been *by the precious blood of God's dear Son.*

With deep repentance, and thorough change of heart, where there is consciousness of deficiency herein; with lively gratitude, where there is an humble hope that the Holy Ghost has wrought somewhat of such an inestimable blessing; and with firm purpose to be earnestly devoted, in the faith and spirit of the Gospel, to the appointed means of growing in this grace, and going on unto perfection, let the Church's children pray to God, for Christ's sake, to bless, preserve, and keep her, to guide her in the right way, and to prepare her, in her militant, for the happiness and glory of her triumphant state.

FAITH.

For the Churchman.

Mr. Editor,—I know not whether most to honor or admire the dignified and Christian reply of C. F. C. If I misapprehended him I am truly sorry. Had I noticed the possessive case of his signature and thence inferred that St. Simon's and C. F. C. were one, as a mere layman I would have held my peace.

Most heartily do I agree with C. F. C. as to the culpability of lightly assuming a name held in universal reverence, and thus as it were to weaken some of the outposts to most holy mysteries—but Santa Klaus, the saint of Christmas eve celebrity and reputed author of so many anonymous witcheries, can hardly be desecrated in becoming my *nom de guerre.* But sir, after the sufficient reply of C. F. C. is it not a pity that you should admit St. Timothy, one hardly his equal in learned research, and inferior it would seem in αγαπη. St. Timothy has advanced nothing new, nothing that I will not join with him in lamenting and that I am not disposed to admit as sometimes allowed in the Moravian Church, although of infrequent occurrence and in part never carried out. He has pointed out those features in her character which appear to him most reprehensible, without regarding the numerous notes of the Church by which she is distinguished from a merely human society.

Disprove the Episcopacy of the Moravians and deny it at once, or else weighing the evidence in their favor (on the ground that innocence is supposed until guilt is proved) and will their admittance of heretical ordination without reordination enter the balance against them? I think not. On this subject Palmer says:—

"The Church is not bound to recognize heretical ordinations of those who enter her communion, it has always been a matter of *special favor* to receive such orders, and ought only to be conceded for very urgent reasons. But if the usual form and minister of ordination appear to have been continued in sects, and thus the external part of ordination has been regularly observed, the Church has the power of animating this dead form with the inward grace of the divine commission, or of removing the impediment which had prevented that grace from descending; for this case being not specially provided for by Holy Scripture, it is left in the power of the Church to which Jesus Christ himself said, 'Whatsoever ye bind on earth shall be bound in heaven, 'Whosoever sins ye remit, they are remitted, and whosoever sins ye retain they are retained.' The more general custom of the Church, however, appears to have been to re-ordain those who had been ordained in open heresy or schism."

It has been urged by some that granting them an apostolical succession and soundness of doctrine, yet there should be union between us, (inter-communion there has been and is) we are the majority and the majority *ceteris paribus*, must rule. Why was not this the language of the English Church in 1749? Is the American daughter so much wiser than the Mother Church that she may pronounce her parent's acts invalid, or perhaps the weakness of second childhood?

If schism be a voluntary separation from the Church, then the Moravians are not in schism. Take the case of North Carolina, one of their earliest settlements in this country. Recognized in England by the ecclesiastical authority and also by act of Parliament as an ancient Episcopal Church, and admitted to extensive privileges as such, in 1753 we find a large colony induced by the Earl of Granville to settle on his lands in Carolina. Previously in 1741 it was there enacted that the pewholders in every parish should choose 12 vestrymen authorized to lay a tax for building churches, buying glebes and maintaining the clergy. On the settlement of the Moravians their colony was declared by act of assembly to be a separate parish, and as such, exempt from the tax imposed upon all beside for the support of the English Church. By 1763 a church was built and the congregation provided with pastors—always under the jurisdiction of Moravian Bishops, although Moravian Bishops may not and do not have *nominally* any jurisdiction.

This colony was not abandoned during the revolution, but the property was made over from a British subject to a member of the *unitas fratrum*, and in 1782 secured to them by act of assembly.

Many years elapsed after the Independence of America, before the American Church obtained the succession; in that interval, if we admit the validity of Moravian Episcopacy, what aspect do the Moravians present?—that of schismatics? No.

If they have not a valid Episcopacy, the blame of their false position here lies in the strange error of the learned and holy prelates of the English Church, who opened their arms to their persecuted brethren and received them as children of "the household of faith" to a portion of their own heritage.

Mr. Editor, from my childhood, in various Church periodicals, I have been brought to regard the United Brethren as part of the Church, and however humble their pretensions and unsettled their position, to admire and love them for their zeal in making known the Gospel of our Lord Jesus Christ.

In the columns of the Churchman I have read with bowed head and glistening eyes and trembling lips, a sacred hymn of their ancient Church ("O haupt voll, Blut und Wunden") which was not stigmatized as namby-pamby or love-sick, but compared in beauty to the exquisite Stabat Mater. Within a few years a different spirit has been manifested, laborious efforts have been made to disprove what learned men had previously assented to, and worse than open attacks are the covert attempts made to prejudge their cause in the minds of the multitude. To abide by the decision of the English Church is surely safer than to trust to individual opinion; and Bishops of the American Church have testified and do still testify to their unity of origin, by communion with them. Will St. Timothy tell me which of the existing Churches is free from error in doctrine or discussion, or both?

Is the Catholic doctrine of Regeneration in the Sacrament of Baptism and the mystical presence of Christ in the Holy Eucharist, taught in the American Church by all who minister at her altars? Are the rubrics every where duly observed?

Is there no danger that in withholding from Moravians what they sincerely claim, a valid succession, we may incur the wo denounced by our Lord on those who should offend, one of His "little ones?"

ST. NICOLAS.

The Churchman.

New York, Saturday, December 13, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

☞ Mr. C. W. James, of Cincinnati, Ohio, is our Agent for the Western States. He will be assisted by J. R. Smith, E. Y. Jennings J. T. Dent, Thomas G. Smith and G. H. Comstock. Receipts of either will be good for money due *The Churchman.*

J. A. SPARKS, *Publisher.*

The sermon of Mr. Manning on our last page is from Mr. Dunham's reprint. Persons who have not subscribed for Mr. Dunham's "Library" may yet procure the several works which it contains in a separate form, and at a very cheap rate. To those who have read any of Mr. Manning's sermons it is needless to say that they rank among the best of the age.

The Christian Remembrancer's article on Blanco White, a great part of which we shall reprint, is unsurpassed, as it seems to us, by any thing that we have seen in periodical literature.

Having already given an account of the proceedings of the Vermont Convention, we find nothing in the Journal, just received, which would be new to our readers except the following:—

The Bishop then made the following communication to the Convention:

Brethren, I have been requested by one of our respected Rectors, to state my opinion on a point of ecclesiastical order as follows:—

"Will the Rt. Rev. the President of the Convention, oblige a presbyter by stating to the Convention his views respecting the propriety of the use of the Surplice in the ministrations of the pulpit? The object of this request is to promote, as far as may be, an uniformity of practice in the Diocese."

In answer to the above question, I can certainly affirm that the wearing of the Surplice in the pulpit is the old practice in the Cathedrals and College Chapels of our mother Church in England, and is therefore undoubtedly lawful and right in itself. But it is not obligatory any where else, and therefore the use of the Gown in the pulpit being the established practice of the Parishes, and of our own Church generally, is legalized by custom. For myself, I prefer the Surplice, because it avoids a needless change, and because it is properly, what the Gown is not, an ecclesiastical garment, derived from the linen ephod of the Jewish Church, and descending to us from the earliest antiquity. But as there is no positive law of the Church on the subject of the garment which the Clergyman is to wear in the pulpit, each minister is free to adopt his own choice, with regard to the rule of a sound and enlightened expediency. It has been my own custom to preach in the Surplice since the year 1839, after my return from England. I should perhaps hesitate to make the change at this time, since it has become associated, in the minds of many, with certain objectionable notions in Theology. But when it is in accordance with the preference of the clergyman, and can be done without offending or disturbing his congregation, I should approve the practice.

This is really a notable passage. One of the Bishop's clergy requests his opinion in regard to the use of the surplice in the pulpit, for the avowed purpose of acting upon it and promoting uniformity of practice in the Diocese. The request is made in Convention in order that all the assembled clergy may know the views of their Bishop and return to their several parishes and fashion their practice according to their bishop's direction. What is his answer?

1. First the bishop informs them that the use of the surplice in the pulpit is "the old practice" in the Cathedrals, &c. of England, and "therefore," i. e because it is the practice or custom, "is undoubtedly lawful and right in itself."

2. The bishop adds that the use of the surplice in the pulpit "is not obligatory any where else," evidently implying that it is obligatory in the Cathedrals, &c. of the Mother Church, and that upon the ground of the "old practice" just before stated.

3. Having told his clergy how the matter stands in England, the Bishop comes to the question proposed and decides that "the use of the gown in the pulpit being the established practice of the parishes and of our Church generally, is legalized by custom." In other words the use of the gown in this pulpit in this country, stands on the same ground as the use of the surplice in the Cathedrals, &c., of England; *viz.* the law of custom or "old practice" which was just before implied to be obligatory.

Here we seem to have the Bishop's opinion in plain words, but he proceeds to state sundry reasons why he himself prefers the use of the surplice in the pulpit; and as we cannot suspect the bishop of the incongruity of breaking what he himself declares to be the "established practice" or customary law of the Church, we begin to suspect we have misunderstood him; and the suspicion rises when we read;

4. That "there is no positive law of the Church on the subject;" not no written law or canon, but "no positive law" whatever, whether written or unwritten, of custom or canon. And consequently;

5. That the question is merely one of expediency, and every clergyman may use the surplice or the gown in the pulpit as he thinks best.

Thus perplexed as to their bishop's *opinion*, the clergy, we suppose, would naturally look to his *example* and feel relieved to hear him say plainly:

6. That for the last six years it has been his own custom to preach in the surplice.

Here at length all doubts seem to be ended, and there is a fair prospect for the desired uniformity, when of a sudden the inquirers are thrown back by the bishop's telling them:

7. That his example is no guide for them, for that if he had to act on the subject now for the first time, he would "perhaps hesitate" to adopt the custom which he has so long followed.

Thus poised between law and no law, example and no example, and needing only a breath of wind to set the vane of their practice either north or south, east or west, so they may all point the same way, the clergy are prepared for the bishop's final decision. They had asked him in plain terms whether he did or did not *approve the practice* of preaching in the surplice; and at length he assures them:

8. In the eighth place that he does "approve the practice." But there are more than eight notes in the Vermont scale of music, and so we find that the approval is suspended on two considerations; which are:

1. That the practice be agreeable to the clergyman, and

2. That it be agreeable to his congregation.

The clergy, as their question implied, are ready to follow their bishop's "views," so that of course the use of the surplice in the pulpit is agreeable to them; and the only remaining difficulty is to ascertain what state of feeling in the congregation the bishop considers to be requisite in order to the adoption of the practice.

And here we come to the very summit of (to us) serene inexplicability. For the clergy are informed that the use of the surplice in the pulpit has of late become associated, in the minds of many, with certain "objectionable notions of Theology;" the consequence of which is that they who oppose these "objectionable notions," are offended and disturbed by seeing a clergyman preach in the surplice; while others who favor the "objectionable notions" are neither offended nor disturbed but rather pleased with such a phenomenon.

Now one would naturally expect that the congregation in which these "objectionable notions" prevailed was just the one in which the bishop would not advise the clergyman to introduce the badge which, as he had just before intimated, is associated with them and tends to promote them. But instead of this the ultimate point of the final decision is:

9. That the clergyman is to preach in the surplice if it "can be done without offending or disturbing his congregation."

In other words, if the clergyman approve the "objectionable notions of Theology" and have so indoctrinated his congregation with them that they can peaceably accept the badge with which they are associated, the bishop would then approve of its introduction. Now if the bishop had simply said that the use of the surplice in the pulpit had become associated in the minds of many with certain notions of Theology, without alluding to the estimation in which he held these notions, we should feel satisfied that we had at length caught his meaning; but since he calls these notions *objectionable* we are as much as ever in the dark; and it is for this reason that we say the opinion is to us inexplicable, though we are bound to presume that it was sufficiently intelligible to the clergy of Vermont. Will some of our Vermont brethren explain the mystery, and tell us how it is that the bishop regards the notions as "objectionable" and yet at the same time advises the adoption of their peculiar badge wherever it can be peaceably introduced? Will the Secretary of the Convention inform us whether the word *objectionable* has not been surreptitiously inserted? If so, the whole matter is plain; the bishop's opinion harmonizes with his advice and example; and the "novelties" having at length found Episcopal patronage, the presbyter is consistently enough advised to introduce them provided it "can be done without offending or disturbing his congregation."

For the Churchman.

Mr. Editor,—Knowing you to be at all times a strenuous adherent to all the forms and customs of the Church, allow me to ask of you (what seems to me to be an alteration of an old established custom) your opinion of the discontinuance of singing the hymn after Evening Prayer just before the benediction is pronounced. My object in asking this simple question is to ascertain if it is correct; and if not, whether the continuance of it on the part of *some* ministers will not, in time, lead to confusion? Please give your answer through your journal for the benefit of those who think themselves wiser than the generation or the Fathers before them.

X. Y. Z.

The singing of a psalm or hymn after the Evening Service and before the benediction is enjoined by no canon, but is "legalized by custom," and ought therefore, we think, to be continued, unless there be (as there is not) a rubric, canon or recommendation of the House of Bishops to the contrary. We should be sorry to see the practice relinquished, because every such deviation from settled usage tends to mar that uniformity in the mode of conducting divine worship which it is so desirable to preserve.

There are many things in the Church that rest on the law of custom alone; for instance the use of the surplice in the celebration of Divine Service; the use of the gown in the pulpit; the responsive reading of the psalms or anthems; the saying of certain portions of the litany (as the invocation of the Holy Trinity, the petitions "Christ have mercy," "Lord have mercy," &c.) by the people in some cases after, in others with the minister as in the Lord's Prayer and the Creed, &c. In some of these instances (e. g. the responsive or alternate reading of the psalms,) the law of custom is of equal force with a rubric; and practically of greater force, for the responsive use of the psalter (though authorized by no rubric) is universal in all our Churches, while the use of the *Gloria Patri* at the end of every psalm, though sanctioned by the rubric is so repeated in but few of our Churches. This, i. e. the responsive way of reading the psalms or anthems, may be taken as an illustration of the obligatory authority of the law of custom; the custom is as old as Christianity itself and the violation of it, though expressely enjoined by no rubric or canon, would be as great an outrage as the violation of any rubric in the Prayer Book.

The use of the surplice is of like antiquity. The use of the gown in the pulpit, though less ancient, is, in our own Church at least equally clear and settled. The saying *after* and not *with* the minister in certain portions of the Litany, the use of a psalm or hymn where not enjoined by rubric, the mode and time of dismissing the congregation before the communion, the postures during the communion service, and many other matters, though regulated by no rubric or canon are sufficiently regulated by the law of custom.

We are far from saying that custom, in all these cases, is of equal force; but what we think is that when the custom is clear and undoubted, it ought to be followed unless there be some rubric, canon or opinion of the House of Bishops to the contrary. The things themselves may be of little consequence, but uniformity is of consequence, and we see no other way to preserve it.

In some cases the law of custom has prevailed against the recommendation of the House of Bishops. As an instance we may mention that spending a Sunday last summer in Burlington, Vermont, when, the officiating minister came to the Confession we united with him in an audible voice to the evident surprise and interruption of those who were near us; the rector, in this case the Bishop of the Diocese, having continued the old custom of repeating the Confession in opposition to the recommendation of the House of Bishops. Bishop Hopkins also, we observed, used a Collect before his sermon (a very excellent one by the way, on the duty of *Confession*) which is also an old custom that has been discontinued in this and most other dioceses in compliance with the recommendation of the House of Bishops in the General Convention of 1835. Bishop Eastburn also adheres to the former usage, though he was not, as was Bishop Hopkins, present and assisting in the House of Bishops in 1835. We merely mention these as instances in which "the old practice" has prevailed in opposition to the expressed and solemn advice and recommendation of the House of Bishops. This, we think, is yielding to the law of custom more than is due; since it is only, as we have said, where there is no paramount authority to the contrary that we would recommend an adherence to custom.

We have seldom seen a piece of mischievous gossip more effectually contradicted than in the following letter of Bishop Ives, which has just come under our notice. The editor of the Courier wrote the statement, as he apologetically declares, "on the authority of a gentleman from North Carolina, who professed to speak of matters within his own cognizance, as a member of the Convention."

From the Courier and Enquirer.

MESSRS. EDITORS,—Upon my return to-day from a Western visitation, my attention was called by a friend to the following paragraph in your paper—

"Bishop Ives, who it will be remembered was one of the minority, in his address to the North Carolina Convention referred at large to the case of Bishop Onderdonk, and disapprovingly to the sentence of the Court. After his address was closed—a short recess, as we are informed, was had, when an informal consultation being had among the members of the Convention in relation to this particular part of the address—it resulted in sending a committee to the Bishop to request that he would omit this portion of it—as otherwise the Convention might feel themselves obliged to examine and dissent from it. After due consideration the Bishop, like a sensible and conscientious man, unwilling that a matter not special to his Diocese should trouble its harmony, withdrew that part of his address."

It is due to myself and to the cause of truth, to inform you at once of the utter falsity in each and every particular, of this statement:—That Bishop Ives *did not* "in his address to the North Carolina Convention *refer at large*" or in any way, "to the case of Bishop Onderdonk," further than may be seen in the printed journal. *That he did not* "refer *disapprovingly* to the sentence of the Court:" but used only these words:—"In regard to the sentence in the case of the Bishop of New York, our duty is quiet submission to authority, filial sympathy for our suffering father, and devout prayers that God may disperse the cloud now resting upon him, and restore to his Diocese and our whole Church the sunshine of peace and good will." That "after the address a short recess was" NOT "*had*," NEITHER "*an* informal consultation among the members of the Convention," but that its business proceeded as usual, without interruption, and without reference to the Bishop's address, except to refer it as on former occasions;—that *no* committee was either formally or informally raised or sent to the Bishop to request him to omit any portion of his address; that the Bishop was *never informed by any one*, that if he did not omit a portion of his address, "the Convention might feel themselves obliged to examine and dissent from it:" on the contrary, that, so far as the Bishop knew, during the sittings of the Convention, or has learned since, not more than one or two *persons* belonging to that Convention dissented from any thing that he said or did on that occasion.

The Bishop delivered his address on Thursday morning, which, in addition to the matter now printed in the journal, contained a passage warning the diocese against *the sins of the spirit;* and also one on the *authority of Diocesan Conventions.* On the following Saturday morning, two of the clergy *separately* spoke to the Bishop on the expediency of leaving out the latter of these passages—remarking that they thought it would not be understood, and that the public mind might not be prepared to receive the views it presented. One of the clergy added that an influential lay delegate had expressed a wish that both passages might be omitted. The Bishop at once assented—went into the Convention, and informed the body he had withdrawn that part of the address.—The clergyman who had seemed most anxious for this, arose and thanked the Bishop—adding that "he hoped he (the Bishop) would at some future time favor the diocese with a statement of his views on the authority of Diocesan Conventions, more at large in a pastoral letter."

L. S. IVES, Bishop of N. C.

Raleigh, Oct. 28, 1845.

Are our clergy and people aware of the beauty and excellence of our Office of Institution? If they are why is it so much neglected? Why do pastors ever enter upon the duties of their rectorships without this open and fit acknowledgment of the ties which unite them to their flocks? and why are vestries unwilling to secure the aid of this excellent means of binding their constituents with themselves outwardly and in heart to the person of their choice and the rector of their adoption?

The Church has reason to be thankful that the disregard and neglect of this appropriate Office are fast disappearing, and that every new instance of its use prompts to many succeeding profitable examples.

We had an instance in this city last Sunday morning. By a commission issued by the clerical members of the Standing Committee of the Diocese, the Rev. William Berrian, D. D., Rector of Trinity Church, New York, instituted the Rev. Richard Cox into the rectorship of Zion Church in this city. The occasion drew together a large congregation anxious, we hope, rather to partake of the touching solemnities than to witness an unusual ceremony. The instituted minister was favored with the presence and prayers of a number of his brethren and with truly "a word in season" and most "fitly spoken" too from the Bishop of Michigan. The Right Rev. Preacher announced as his text, Luke viii. 18. "Take heed therefore how ye hear." His discourse was a masterly exposition of the fact that an *external* call is indispensable to a lawful commission to preach the Gospel, a faithful warning to hear none who do not have such a commission, and a plain and searching unfolding of the purpose and disposition with which the instructions of the duly authorized teacher should ever be received. If those who were in this instance favored with a hearing of this distinguished prelate, will fairly and faithfully act according to his advice and admonition, the Church and themselves will be abundantly blessed: for they will no more be afflicted with the "itching ears," which so perpetually are seeking the evidence of "man's wisdom," but sitting down in the spirit of faith and obedience, they will discern in the humblest of their pastor's efforts much "that may minister grace unto the hearers."

The Institution Office was preceded by the prescribed Morning Prayer, conducted by the Rev. Dr. Berrian, assisted in the Lessons by the Rev. William Morris, Rector of Trinity School. The instituted minister, according to the rubric, after the sermon proceeded "to administer the holy eucharist to his congregation;" in which service he was aided by the Rev. John F. Schroeder, D.D., Rector of St. Ann's Hall, Flushing, L. I., the Rev. Flavel S. Mines, Rector of St. Paul's Church, St. Croix, and the Rev. Isaac P. Labagh, Missionary to the Jews.

The exercises were at once solemn and delightful. We hope they were the beginning of the best blessings to the minister and congregation, on whose account they were held. May they enter upon the fullest possession of all the riches of grace which the LORD JESUS dispenses through His holy "Catholic and apostolic Church."

In "The Occident and American Jewish Advocate" for December, we find an account of the anniversary meeting of the New York Hebrew Benevolent Society, which contains a speech made on the occasion by the Rev. Mr. Labagh, a clergyman of our Church and Missionary to the Jews. In looking over the account we have been struck by the mention of a custom which will be new, we suppose, to most of our readers.—"On the conclusion of the dinner and dessert the president announced that it was customary to sell the honor of and privilege of saying the blessing to the highest bidder, for the benefit of the poor, which was purchased by Abraham J. Jackson, Esq. for thirty-five dollars, and by him given to Lyon Levy, Esq., who said the grace after the manner of the German and Polish Jews, with impressive effect." Mr. Labagh's address was as follows:—

MR. PRESIDENT:—Accept my thanks for the kind manner in which you have noticed my presence among you this evening, and especially for the honor of a seat at your festive board. Believe me, when I assure you, that I do esteem it a great honor to unite with so many of the children of Abraham and Isaac and Jacob, in the promotion of such an heavenly object as this Society has in view; and, Sir, never have I realized with more pleasure and sweetness, than while sitting at this board, that promise so dear to many a Christian heart—"Many shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of God."

Mr. President,—The gentleman who just addressed you, alluded in his remarks, to the many bitter persecutions that your people have endured in past centuries. Sir, I do here, in the name of Christianity, express my deep repentance for all the cruelties and wrongs that have been inflicted upon the chosen people of God, by Christian hands; and, Sir, could I with tears of penitence wash away the guilt that has been contracted by these cruelties, I would pray, in the language of one of your prophets, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the sins of my people."

Sir, I hope I have not read history without profit. One important lesson that I have learned from history is this: that persecution of the Jews has always been an unprofitable business for the Gentiles. When I read in that Book, which is peculiarly a Jewish Book—though, through the mercy of God, open to the perusal of all mankind—that the Most High reproved kings for their sake, saying, "Touch not mine anointed, and do my prophets no harm," and again, "He that toucheth you toucheth the apple of mine eye," I feel that it is better for all men to keep their hands off them; and when I learn what has been the fate of all their oppressors, I feel the more deeply convinced of this truth. Sir, follow their history down from the earliest to the present time, and see if it is not so. When they were yet but few in number, and went down into Egypt about seventy souls, whilst Pharaoh nourished them, and protected them, and dealt kindly with them, he was prospered beyond measure—his land was made the granary of the earth—God gave him one of the wisest counsellors that any king ever had—his servant Joseph—through whom he had the honor of sustaining the human family alive throughout seven years of famine in all lands. But when another king arose, which knew not Joseph, and began to oppress the children of Israel—ordering their male children to be thrown into the Nile, and commanding them to make brick without straw, God turned against him, laid his land desolate, and finally overthrew his hosts in the Red Sea. What a striking commentary on the promise to Abraham—"Blessed is he that blesseth thee, and cursed is he that curseth thee." And so will we find it to be if we follow the stream of their history down. No sooner had they crossed the Red Sea than Amalek came out and fought against them. This wicked king was determined to interrupt the journey of God's redeemed people to the Holy Land; and for this malicious attempt, it was not sufficient that Joshua should go out and discomfit him;—the Lord would not let the matter drop there; He swore that He would "blot out the remembrance of Amalek from under heaven." About the same time, Jethro, the father-in-law of Moses, having heard of all that God had done for Israel, came out in the wilderness to meet him, and rejoiced with him for all the goodness that God had showed them, and offered sacrifices for God, and said, "Now I know that the Lord is greater than all Gods," and gave Moses important counsel and advice, which was of great service to him and to the people.

And now pass over a period of 500 years, and see whereunto these things grew. When Saul had become the first king of Israel, the Lord sent this message to him—"I remember what Amalek did to Israel when he came out of Egypt; now go and smite Amalek, and utterly destroy all that he hath; spare nothing." Saul went, and came to a city of Amalek, in a valley, and found there the Kenites, who were the descendants of Jethro, settled there; and he said unto them, "Go, get you down from among the Amalekites, lest ye be destroyed with them, *for ye showed kindness to the children of Israel when they came up out of Egypt.*" A kindness shown to them full four hundred years before, was remembered for their good, whilst an injury inflicted at the same time brought ruin upon their foes. Is it not true, then, that it is safe to be their friend, but dangerous to be their enemy? And so throughout their whole history. The Babylonians led them into captivity; the Persians liberated and restored them. The Greeks had constant wars with them during the reign of the Maccabees; and the Romans finally destroyed their city and temple, and scattered them over the face of the earth. Now look what follows. Babylon became a den of dragons, and the nation wholly lost. Greece became divided, distracted, broken up and subdued. Rome, overrun wiih northern barbarians, lost its imperial sovereignty, and was divided among the conquering tribes. Persia alone remains. Through many revolutions and changes of dynasty, it is Persia still. Is there any thing in all this that may be attributed to the workings of the principle, "Blessed is he that blesseth thee, and cursed is he that curseth thee?" Do we come down to modern times? Spain, about four hundred years ago, was one of the mightiest kingdoms of Europe, and had all the elements of increasing prosperity and power. In an evil moment she passed a decree of banishment against the "Children of the Covenant;" and what has been the consequence? A downward course, until she has come to be designated by the title of "poor unhappy Spain."

Mr. President, I rejoice that my forefathers assisted in laying the foundation of a government under which the sword of persecution was never to be drawn out against the Jew; where he is to enjoy, *of right*, all the privileges of the most favored classes. And I say to my brethren, wherever I go, Be kind to the children of Israel. All civilized nations are their debtors. It has been a question whether it is wise and safe to receive into full citizenship such great numbers of the population of Europe as annually come to our shores. Now, sir, without entering into this question generally, allow me to say, for myself, that I welcome to these shores as many of the children of Abraham as may incline to cast in their lot with us; for I am sure to find in every one of them a true lover of liberty and good order. I only wish that I could bring Jerusalem along with them, and then, with the Holy City in it, this would indeed be the GLORY OF ALL LANDS. But as it is the will of God that that shall remain in Asia, I am content.

Now, sir, how laudable is the object of this Society, to assist the poor that come here in pursuit of an honest livelihood, and with a little assistance to supply their most pressing wants, and to enable them to provide for themselves, and in the course of time to become benefactors to others. I, Sir, have been for some time past, carrying out the principle of this Society, without hardly knowing that I was doing so. It was but a few weeks since, that two young men, brothers, came to my house, at my country residence on Long Island, and asked for a night's lodging; upon inquiry, I found that they had but just landed, three or four days before, and had already commenced, with a very small bundle, to trade. I cheerfully granted their request. When I went within doors, my wife asked me, Who are those strangers that wish to stay here? I told her, two young Germans, who had just come over. She said, is it safe to entertain such strangers? You do not know who they are; we read in the papers of so much robbery and violence from foreigners, that you do not know whot injury they may do you. Oh, said I, my dear, I said *shalom alachem* to them, and their countenances immediately brightened, and they answered, *shalom.* Well, she replied, we have never known Jews to be men of violence, or do injury in such ways; and she immediately attended to their wants. I have seen and entertained these young men since, and I am happy to say, their little bundle has grown to quite a large pack, and they are doing well. But I must not trespass too long upon your time, and thus leave no room for the remarks of others, who may address you with more profit. Allow me to offer in conclusion, the following sentiment:—

Kindness to the poor—a precept enjoined by Moses, and confirmed by Christ, (both of the seed of Abraham,) and therefore common to both religions. May Jews and Gentiles walk together in this GOOD OLD WAY, so pleasing to the Father of us all, and so beneficial to his indigent children.

In transferring the following to our columns from the Christian Witness, we deem it only necessary to inform our readers that the rector of the Church of the Advent is the Rev. Mr. Croswell, whose character as well as that of his Vestry, is a sufficient guarantee that he would allow of nothing in the conduct of the service at which a good Churchman need take offence.

From the Christian Witness.

To the Clergy of the Diocese of Massachusetts.

Reverend and Dear Brethren,—A deep sense of the responsibility attached to my office, as the chief Pastor of this portion of our common fold, has constrained me to address you on a subject, in regard to which I would fain, if duty would have permitted, have remained silent.

It is already known to you, that, towards the close of the last year, a parish was incorporated in the north-western part of this city, under the name of the Church of the Advent. Its commencement afforded me sincere pleasure; and, having been begun with the avowed intention, on the part of the respectable persons engaged in it, of establishing a church with free sittings, I commended it to the liberal aid of the Episcopalians of Boston. On the evening of Sunday, the 23d of last month, according to previous appointment, I visited the temporary place of worship of this parish for the purpose of administering the apostolic rite of Confirmation; and there observed, to my inexpressible grief and pain, various offensive innovations upon the ancient usage of our Church. In the form of the Communion Table; in the decorations of golden candlesticks, and of a large wooden cross, by which it is surmounted: and in the postures used in front of it by the assistant minister, who, as I learned from the Rector, was only conforming to the constant practice of the latter on all occasions except the service of that evening; I perceived with sorrow superstitious puerilities of the same description with those, which already, in the case of another parish Church of this Diocese, had called forth a public expression of disapprobation, first from my revered predecessor, now resting from his labors, and subsequently from myself, in the Address to the Convention of 1844.

I feel, my reverend brethren, that I should be guilty of a dereliction of plain duty, were I not to express, in this public manner, my utter and unqualified condemnation of these practices, carried on in the principal city of the Diocese, and under my own immediate eye. Were these novelties nothing more than childish, they would be on that account sufficiently objectionable to call forth my censure: for it certainly must be a fit subject of rebuke, that there should be found a disposition among any of the Clergy to abandon, in their mode of conducting divine service, that masculine simplicity and dignity, by which our beloved and venerable Church, both here and in England, has been so long and so justly distinguished. But chiefly do I condemn these innovations upon established custom, because of their pointed and offensive resemblance to the usages of that idolatrous Papal communion, against which our Prayer Book so strongly protests; and because, where a Communion Table is fitted up like a Romish altar, and certain postures are used by the Clergy indicative of reverence towards that altar, the certain effect of such a spectacle is to produce gradually among the congregation those very corruptions, in regard to the sacrament of the Lord's Supper, from which, by the good providence of God, we have been so graciously delivered. Those who are familiarized, by the officiating minister, with the *forms* of error, will fall, by an imperceptible but sure process, into error itself; and thus our people will be led, by the very services in which they engage while actually within the bosom of our own Protestant Church, into doctrinal departures of the most grievous and vital character. And, in addition to these considerations, I will not dissemble the pain which such practices give me on another account,—namely, the ridicule and contempt to which they expose the Church of our affections, from all sensible and enlightened persons of other Christian bodies.

In view of the dangers above stated, and considering this subject as far from being a mere matter of taste and fancy, about which men may safely differ, I have already privately remonstrated against the novelties adopted in the Church of the Advent; and have expressed my views, as opportunity offered, to various individuals. But, knowing that this mode of signifying disapprobation must, of necessity, be limited to the extent to which it reaches, and fearing lest my supposed silence should, in any part of this Diocese, be construed into acquiescence in things which I condemn, and which I regard as pregnant with evil, I embrace the present method of letting my sentiments be more widely known. It is a pleasure to me to feel well assured, that with the usages referred to, and with the unsound and unchurch-like theology to which they belong, a great majority of the Clergy over whom God has given me the oversight have no sympathy. But others are constantly entering our ranks, and may need, especially the younger of them, to be warned against the imitation of such examples. Whether the course adopted in the parish referred to will be continued or not, it is beyond my ability to conjecture: but, however this may be, I shall have the satisfaction of feeling that I am clear of the responsibility of being a silent spectator of irregularities, degrading to the character of our Church, and perilous to the souls of our people.

That your heart's desire, my reverend brethren, in your high and holy calling, may be to set forth the unsearchable riches of Christ to a world lying in sin and death, is the prayer of

Your affectionate Diocesan,

MANTON EASTBURN.

Boston, December 2, 1845.

We ask attention to the notice given in another column by the ladies of Christ Church.

ERRATA.—P. 2, col. 1, par. 2, line 20, in our last, from the bottom for "touch" read "truth." Same col. line 17 from the bottom, for "Revolution" read "Restoration." Same col. last par. but one, line 11 from below, for "bishops" read "bishop."

By the steamer, the Cambria, we received last week our usual English papers.

We find in them no mention of new defections having taken place from the Church of England, unless to some of our readers Mr. Oakeley's is now made known for the first time. That gentleman has published "A Letter on submitting to the Catholic Church," which, so far as we can judge from extracts in the papers, contains nothing of any value as a justification of the step which he has taken. Indeed he considers it "unnecessary to put out any 'Reasons' for leaving the Anglican Church because I can find nothing either in the 'Letter' published last November to 'A Roman Catholic Friend,' or elsewhere any thing to retract or 'any grounds for staying in the Anglican Church which the subsequent course of events has not *evidently cut from under me*." The italics are his own, and to what they are meant specially to call attention it is not difficult to conjecture. In another paragraph the tendency of some minds to implicit reliance on their feelings without attaching any weight to historical or any objective reasoning is well illustrated. "So long as the Church of England impressed my own conscience, in spite of her many anomalies, as an adequate object of loyalty and affection I not only clung to her but gave myself up to her, without examining the question of her historical claims on my acceptance. And so now without knowing definitely how Rome makes out her pretensions from the history of past ages, I bow myself before her because she plainly corresponds with that type of the Catholic Church which is deeply and habitually impressed on my whole moral and spiritual nature," &c. Of course if this is to be accepted as valid ground for change of ecclesiastical connexion, there is no imposture on earth but may hereafter become such a type imprinted on Mr. Oakeley's nature as to lead him to desert the Roman Church in the same way as he has the English.

There are of course rumors of new defections in circulation, but none have as yet been afloat more than two weeks without meeting a contradiction: such, for instance, is the case in regard to Mr. Copeland. Mr. Williams too, whose name has been much used in connexion with Mr. Newman's, it will appear from the following note at the end of a publication just concluded, is unjustly (if at all) suspected of wavering:—"Having always expressed a strong sense of the corruptions of the Church of Rome he now sees no reason for altering his opinion on that subject." Mr. Newman, together with his friends Messrs. Oakeley, St. John and Walker, were confirmed on All Saints day by Bishop Wiseman, at Oscott.

The consecration of St. Saviour's Church, Leeds, to which much attention has been attracted, took place on the 28th October, the feast of S. Simon and Jude. More than 260 of the clergy from various parts of England were present on the occasion, than which none of the kind since the consecration of Leeds parish church has attracted more attention. All the arrangements of the church are said to have been made with the sanction of the Bishop:—we mention this because they have been spoken of as unnecessary and palpable innovations. To any intelligent reader the account of the building, which we hope to insert next week, will be an ample contradiction of such misrepresentations.

A memorial addressed to the Heads of Houses at Oxford has been published with the signatures of Lords Sandon and Ashley, Mr. Gladstone, S. Wilberforce and other well known names. The memorialists ask for the foundation of new colleges, or the addition of departments to existing ones, wherein the usual collegiate education may be brought within the means of those with narrower incomes than are at present required. The proposition looks to the provision of a new and large class of ministers, an addition which the state of the country is thought to require.

The correspondence between Bishops Daly and Low is published in the English Churchman of November 13. It consists of the letter of Bishop Daly which we printed last week, and two replies from Bishop Low, one dated August 25, the other August 30. The latter is a full and sufficient reply to the allegations of the first letter, and will place the Scottish Episcopal Church in a correct position. We think it of interest enough to warrant a speedy insertion in our columns. The Memorial and Protest addressed to the Archbishop of Canterbury with regard to these Scotch schismatics have been signed, it is stated, by more than 600 ministers and were to be soon presented.

The alterations consequent on the late death of the Bishop of Bath and Wells are to be as follows. Bishop Bagot of Oxford, is to be translated to Bath and Wells, and Archdeacon S. Wilberforce to be raised to the see of Oxford. The Rev. John Peel, brother of the Premier, has been appointed to the Deanery of Canterbury which Dr. Bagot formerly held. Dr. Buckland (well known in the scientific world) is mentioned as likely to succeed Dr. Wilberforce in the Deanery of Westminster. This last appointment is not satisfactory to many parties. Some delay in the actual appointment of the Bishop of Oxford has arisen from the forms necessary to be observed beforehand.

The Universities are pursuing their usual course except in having to fill several vacant fellowships. The Rev. W. G. Liddell, Student of Christ Church, has been elected Professor of Moral Philosophy at Oxford. The Rev. W. Sewell's Fifth of November sermon at St. Mary's, is much commented on;—its subject was "a perverted conscience in things theological" and it bore directly on the recent seceders to Rome, laying at the same time much of the blame of the secessions on those high in office. It occupied an hour and forty minutes in delivery. At Cambridge, the Camden Society continues its meetings. Dr. Tatham, Master of St. John's College, is the new Vice-Chancellor. Thorwalsden's staute of Byron, and one of Bacon, have been placed in Trinity College Library.

Two new instances of munificence in church-building are recently recorded;—one church at Alnwick, to be built and endowed by the Duke of Northumberland; the other at Woolsthorpe, by the Lady Adeliza Manners, sister of Lord John Manners.

A new trial is to be had in the case of Cook vs. Wetherell, of which we mentioned the leading facts a month or two back. In a cause which came, November 12, before the Arches Court, a flagrant case of habitual intoxication being made out and no defence offered sentence was pressed for. Sir H. Jenner Fust, however, was not aware that intoxication had been punished by deprivation and delayed giving sentence.

Sir Richard Vyvyan, M. P., for Helstone, to whom the "Vestiges of the Natural History of Creation," has been in some quarters attributed, denies the authorship.

The Rev. J. M. Neale has in press a "History of the Patriarchate of Alexandria."

On the continent Rongeism is said to advance and to take deep root in many new provinces. The Prussian government, it is said, has given orders for M. Ronge's arrest if he enters Prussia.

The *Journal des Debats* has "every reason to hope that Cologne Cathedral will be completed in eighteen months."

The Church's Argument for Christianity, *by the* Rev. William Johnson, is the title of a modest and neat volume, published by Mr. Sparks. The course of the argument of this little work leads through the various regions of unbelief and wrong belief, while its conciseness may, we trust, add to its chances of general attention.

Mr. Sparks has also published the following new music from "Christmas Bells" by C. E. Horn, with organ and piano accompaniments, viz. a Solo and Quartette, "There were shepherds abiding in the field," and a Christmas Carol arranged for four voices. Mr. Horn's compositions are marked by a purity of style and sweetness of melody, which have already gained for his songs wide favor. These pieces will form an agreeable treat in the coming holidays.

We have before us "Swords's Pocket Almanac and Annual Register" and "The Church Almanac for 1846." These are both excellent, the former more particularly for the use of the clergy and others who take part in ecclesiastical business, and the latter more particularly for the use of families; though both are useful for both.

In addition to the usual list of the clergy in the several Dioceses, Swords's has this year an alphabetical list of all the clergy in the Church, which is valuable addition and what we have heretofore found very useful in the Church Almanac.

Swords's Almanac, notwithstanding the complaints that are made of it, is remarkable for its accuracy, and for the unwearied pains which are taken to make it accurate. It is therefore with regret that we observe an omission which has been evidently designed, and that is the omission of the name of the Bishop of the Diocese in the list of the professors of the General Theological Seminary. And here the very desire of accuracy on the part of the compiler has led him into another error; for wishing apparently to omit Bishop Onderdonk's name, and not being able to do so if he gave a list of the "professors," he has fairly swept from the Seminary all the permanent professors, and given a list of "*Acting Professors*" in their stead.

The Book of the Colonies, *by* John Frost, LL. D. has been published by the Messrs. Appleton. It purports to contain a history of the European settlements on this continent which now constitute the United States, "from the discovery in the tenth century until the commencement of the Revolutionary War." The period and state of the country at that time must render historical investigations into it of much interest; we notice, however, as lessening the claim of the present work to fairness, a repetition of the usual cant concerning Laud's bigotry, while Roger Williams's banishment is a "*somewhat harsh resolution*." Lovers of historical justice know how to deal with such works as this.

The same publishers have issued in cheap form the Government Report of Fremont's Expedition to the Rocky Mountains, Oregon, and California. Price 25 cents.

The catalogue of the Princeton Theological Seminary is received. The number of students at present is 146, Professors 4.

We have received "A Sermon at the Consecration of St. Mary's Church, Delphi, Indiana, on Thursday, Aug. 21, 1845, by Samuel Roosevelt Johnson, Rector of St. John's Church, Lafayette, Indiana," (Stanford & Swords,) which, like every thing else from Mr. Johnson, is heartily welcome. The absence of all ambitious and rhetorical ornament, and the fitness and congruity to the occasion of the topics introduced into the sermon, are worthy of imitation.

A pamphlet lying before us contains "Christian Soberness, Conversion, and the Witness of the Spirit, three Parochial Sermons, preached in Calvary Church, Memphis." Mr. Alston in the prefatory note explains that the Discourses in question were prepared as ordinary parochial instruction. We congratulate his parishioners on their possession of a teacher so able to present them with sound Church and scriptural truth. There is a depth of meaning and definiteness of statement in these sermons which render them conspicuous among the many issuing from the press. We have it in contemplation to extract from them. (Printed at Memphis.)

The Philosophy of Mystery. By Walter Cooper Dendy. Harpers.

This is the third volume of Harper's New Miscellany, perhaps as valuable as any series now publishing, and certainly both for quantity of matter and typography inferior to none. We are not ready to examine all the subjects discussed in this volume;—they are such as will interest a large class of readers, and to some extent repay their attention. Portions of the book, however, savor of materialism, and there is a wholesale way of accounting for some mental phenomena too summary to be satisfactory. The form of the work is hardly systematic enough for the subjects treated of, but as we suppose it may add to the interest taken in it in some quarters, it may be after all judicious.

The Pilgrim's Progress has been issued by the same publishers in an elegant illustrated edition. The wood-cuts are of a high order of mechanical execution and artistical in design. The life by Southey which is prefixed adds to the value of the edition.

Cosmos, by Humboldt, has been completed by the issue of the second number. Philosophy has seldom achieved a more perfect work than this masterly synthesis.

"The Churchman's Almanac, Toronto, (H. & W. Rowsell, King-street)" is well printed and judiciously edited. At the first of each page for every month is a list of the proper lessons for the Sundays and Holy Days which occur in the month; a convenience which we have not seen in our own almanacs.

The Ninth Annual or Thirty-seventh consecutive Report of the New York Bible and Common Prayer Book Society, with usual appendixes, has been issued. This society has during the year distributed 1270 Bibles, 915 Testaments, and 7687 Prayer Books, and including sales has furnished the Church at large with 14,418 volumes. The "Report" complains, and we think properly, of the insufficient contributions which this efficient agent of the Church has received from her members.

The Thirty-sixth Annual Report of the Protestant Episcopal Tract Society is also before us. During the thirty-six years of its existence this society has put in circulation more than twenty millions of pages. During the past year its gratuitous distribution has been 1,324,477 pages, and including sales the whole number 1,874,000. Receipts during the past year $2,032; expenditures $2,293.

The Journal of the Sixty-First Convention *of the Protestant Episcopal Church in this Diocese* is a very thin pamphlet compared with its bulky predecessors. The absence of the usual parochial reports render it less valuable than usual. The following contributions are reported to have been made:—

Episcopal Fund, 49 churches, $289,28; Diocesan Fund, 80 churches, $842,46; Education Fund, 60 churches, 562,79; Missionary Fund, 100 churches, $3,260,59; Aged and Infirm Clergy, 102 churches, $2,262,52.

The True Catholic for December is received and contains several able articles. "Diseases of Protestantism" and "Christian Politics" are such as will repay perusal.

The Mysteries of Tobacco. *By the* Rev. Benjamin J. Lane, *with an Introductory Letter to the* Hon. John Quincy Adams *by the* Rev. Samuel Hanson Cox, D. D. Wiley & Putnam.

The Episcopal Harp—*A Collection of Original Music adapted to the Morning and Evening Service of the Protestant Episcopal Church in the United States. To which is added (in various metres,) Psalm and Hymn Tunes. Arranged for four voices. With an accompaniment for the Organ or Piano Forte. By* S. Parkman Tuckerman. Boston: Geo. P. Reed, 17 Tremont Row.

We have been favored by the author with a copy of the above work, and have given it a hasty perusal. An error in the wording of the *Venite* shows that sufficient care has not been taken in getting up a work professedly for the Church. The music does not strike us as any thing above hasty compositions, although some portions of it may be pleasing. The author does not seem to be aware that it requires much time and labor to produce *good* Church music. There are, however, some good things in the book which we would commend. S.

Mr. Hudson's lectures on Shakspeare, now delivering at the Society Library Lecture Room, are such as we have no hesitation in recommending to all who would possess themselves of a condensation of the truly valuable criticisms on the great English dramatist. Were this all that could be said Mr. Hudson would be only placed in the lists of compilers:—his real merit, however, is the bold and untrammelled originality of his theory of the poet, and the searching analysis with which he unravels character. We know of no critic on Shakspeare, as a whole, from whom so much is to be gained.

For the Churchman.

Rev. and Dear Sir,—I send to you a list of my official acts, and also of my appointments—the former have been few, although I have preached on every Lord's day.

Dec. 4.—I confirmed 40 persons in Calvary Church, N. Y.

Dec. 7.—I preached, and was present at the Institution of the Rev. Richard Cox in Zion Church, New York.

Appointments.

3d Sunday in Advent, Dec. 14, Emmanuel Church, Brooklyn, at half past 10, A. M., Confirmation.

Dec. 19.—Ordination in Emmanuel Church, New York, at half past 10, A. M.

1st Sunday after Christmas, Ordination in St. Bartholomew's at half past 10, A. M.

2d Sunday after Christmas, Christ Church, Brooklyn, at half past 10 A. M., Confirmation; and St. Stephen's Church, N. Y., 7 P. M., Confirmation.

1st Sunday after the Epiphany, (Jan. 11) St. Mary's, Brooklyn, at half past 10 A. M., Confirmation. Same day—The Holy Evangelists, N. Y., at 7 P. M. Confirmation.

2d Sunday after Epiphany, Jan. 18, St. Paul's, Tompkinsville, L. I., at half past 10 A. M., Confirmation.

3d Sunday after Epiphany, Nativity, N. Y., at 3 P. M., Confirmation.

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y., at half past 10 A. M., Confirmation.

5th Sunday in Lent, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation. Same day in the Epiphany, N. Y., at 3 P. M., Confirmation.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation. Same day, Du St. Esprit at 3 P. M., Confirmation.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

Truly yours Saml. A. McCoskry,
141 Eighth-street.

The Rev. S. Seabury, D. D.
New York, Dec. 11, 1845.

Missionary Committee.

At a meeting of the Missionary Committee of this Diocese on Tuesday evening the 9th inst. the following missionaries were appointed until the 1st of April next:—

Rev. John McCarty, Clermont, Columbia Co.
Rev. J. J. Bowden, Esopus, Ulster Co.
Rev. W. G. Heyer, Walton and Hampden, Delaware Co.
Rev. W. W. Hickox, Chester, Warren Co.
Rev. Joseph Ransom, Westford, Otsego Co.
Rev. George N. Slack, Morristown and Rosse, St. Lawrence Co.

The Committee do not deem it prudent to appoint more *stations* until the canonical collections and liberality of friends to missions furnish pecuniary means to warrant them in so doing.

Thos. C. Butler, Sec.

☞ A new Protestant Episcopal Congregation adopting the free seat system, is now forming in this city under the Rectorship of Rev. R. Hoyt. A commodious room is in course of preparation for present accommodation in Market street, at the junction of Munroe and Hamilton streets. The enterprize meets with general approbation and we trust will be crowned with complete success.—*Tribune.*

The incidental expenses will amount to several hundred dollars, and contributions are solicited. Communications may be addressed to the Rector, 213 Greene street, J. P. Pierson, Esq., 89 Nassau st., or to J. B. Blakeman, M. D., 24 East Broadway.

Clerical Changes.

The Rev. Frederic Gardiner has accepted an invitation to take charge of Trinity Church, Saco, Me., and has entered upon the duties of his office.

To Correspondents.

If "Excelsior" will favor us with a private interview we shall be happy to answer his questions.

We had intended to insert "A Constant Reader" but have deferred until too late for this week.

"A Catholic" is received.

Installation and Remonstrance.—The Rev. Joy H. Fairchild was recently installed as pastor over the Payson Society, at South Boston, under the supervision of a Council consisting of clergy and laymen.

The sermon was preached by Dr. L. Woods, of Andover. A remonstrance against the installation of Mr. Fairchild was presented to the Council by Rev. Mr. Blagdon and Mr. Aiken, and signed by 14 clergymen of Boston, connected with the Orthodox Congregational Church. To this remonstrance a committee was appointed to reply.

The following resolution was passed by the Council:—

Resolved, That it is the judgment of this Council that on the ground of the evidence exhibited before the Court of justice, and the decision of the jury, taken in connection with the result of the ecclesiastical council at Exeter, the Rev. Mr. Fairchild ought of right to be, and is regarded by us as in good standing as a minister of the gospel, and that if we proceed to instal Mr. Fairchild as a pastor of this church, it will be on this principle.

Standing Committee of South Carolina.—During the year 1845, they have recommended to the Bishop to be received as candidates for Holy Orders, C. P. Gadsden, G. L. Platt, B. W. Howe, E. C. Logan, J. W. Simons, T. C. F. Bland, and J. F. Lee, jun. On a letter of dismission from the Bishop of Virginia, T. S. Arthur, late a student of the Virginia Theological Seminary, has been received by our Bishop as a candidate for Orders.—*Messenger.*

Missouri.—At a recent meeting of the Standing Committee of this Diocese Mr. Orlando Tillotson Alden was recommended to the Bishop a candidate for Holy Orders, his papers dating back to the time of his application, when the Bishop was absent from the city.—*West. Epis.*

Ordination.—On Wednesday, the 12th ult., Bishop De Lancey held an ordination in Trinity Church, Geneva, when the Rev. B. W. Whitcher, Rev. Mason Gallagher, the Rev. E. A. Renouf, and the Rev. Charles Seymour, Deacons, were admitted to the Priesthood.—*Gospel Mess.*

The Rev. Julien E. Sawyer, a Presbyter of the Diocese of Alabama, at his own request, and for causes not affecting his moral character, has been displaced from the ministry of the Church, by the Bishop of said Diocese, acting under the provisions of Canon 38 of the year 1832.—*Banner.*

Died.

In Brooklyn, July 8th, Edward Henry, aged eight months; and on the 4th inst., Thomas Gale, in the 4th year of his age, children of the Rev. Lawson Carter.

At Hyde Park, Duchess county, on the morning of Friday, 6th inst., Mrs. Susan Johnson, wife of the Hon. Judge Johnston, and daughter of the late Dr. Bard, in the 74th year of her age.

Calendar.

December.

14. Third Sunday in Advent.
17. } Ember-Days.
19. }
20. }
21. Fourth Sunday in Advent.—St. Thomas the Apostle.
25. Christmas-Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. First Sunday after Christmas.—The Holy Innocents.

January.

1. The Circumcision of our Lord Jesus Christ.
4. Second Sunday after Christmas.—*On this day the Collect, Epistle, and Gospel for the Circumcision are to be used.*
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
11. First Sunday after the Epiphany.
18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany.—The Conversion of St. Paul.

Notices.

☞ A Course of Lectures on subjects connected with the Nature and Doctrines of the Church, will be delivered by several of the Clergy on Sunday evenings until Lent, in St. Clement's Church, Amity street. Service to commence at half past 7 o'clock.

Lecture on the evening of third Sunday in Advent, Dec. 14,—"On the Principle of Sacramental Efficacy."

Note.—It was not, and is not intended to publish the names of such of the clergy as may take part in this course: the simple announcement of the subject being sufficient notice to those who are interested therein. The publication of the name last week was a liberty taken by the printer. M.

Sermons to the Young.—The fifth in the Course of Sermons now being delivered to the Young, in the Protestant Episcopal Free Church of the Holy Evangelists (Vandewater street, between Pearl and Frankfort streets) will be preached on Sunday evening next, 14th inst., by the Rev. Mr. Labagh, Missionary to the Jews. Service to commence at 7 o'clock. Dec. 13.

☞ The Rev. Samuel L. Southard, Rector of Calvary Church, will deliver a Sermon to the Young, in the Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening next, (Dec. 14.) Service to commence at 7 o'clock. A Collection will be made in behalf of the New York Bible and Common Prayer Book Society. Dec. 13.

Mission Church of St. Matthew.—The regular Quarterly Sermon in aid of this station will be preached (at the church in Christopher street) on Sunday evening next, the 14th inst., by the Rev. Samuel A. McCoskry, D. D., Bishop of Michigan. Service to commence at 7½ o'clock. Dec. 14.

☞ The Rev. Isaac Peck will preach at the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway, on Sunday evening. Divine service to commence at 7½ o'clock. Dec. 13.

☞ A course of "Practical Sermons on the Christian Life" will be delivered on the Sunday evenings during the coming season, in Emmanuel Church, corner of Prince and Thompson streets. *Seats all free.*

The Rev. Dr. Wainwright will preach on Sunday evening, December 14. Service at 7½ o'clock.

An ordination will be held at this church on Friday morning next (December 19) when the Minister of the Parish will be admitted to Priests' Orders. The friends of the parish are invited to be present. Service at 10½ o'clock, A. M. Dec. 13.

St. Clement's Church is open for Daily Evening Prayer at 4 o'clock, and for Morning Prayer at 11 o'clock on Wednesday and Friday of each week, and all Holy Days.

☞ All Saints Church, Henry street, will be opened for Divine Service on Sunday Evenings during Advent, at 7 o'clock.

☞ The second of the Course of Sermons on the Duties of Parents, will be delivered on Sunday evening next in the Church of the Redemption, 6th street, between Second and Third Avenue. Service to begin at 7½ o'clock. Dec. 13.

☞ The Committee of a new Episcopal Church, to be under the pastoral care of the Rev. John Grigg, have engaged the Large Room in the Lyceum, No. 563 Broadway, a few doors south of Prince street, where divine service will be regularly performed every Sunday morning and evening. Service to commence at 10½ A. M. and 7 P. M., until further notice. Seats free.

☞ A Fair will be held by the Ladies of Christ Church, at Mr. Niblo's Saloon, from ten in the mornings until ten in the evenings of Thursday and Friday next. Dec. 13.

St. Simon's Church, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

Free Church of the Holy Evangelists. The Ladies' Benevolent Association of this Church, organized for the purpose of administering to the wants of the sick and the poor, having commenced their labors for the season, beg leave to call the attention of the charitable to their assistance.

Donations, either in money or goods are solicited; they may be left with either of the undersigned Directresses, or at the church on any Tuesday evening from seven to nine o'clock. Mrs. Evans, 172 Broome street; Mrs. Underhill, 266 Grand st.; Miss Skidmore, 410 Pearl st.; Mrs. Rolfe, 410 Pearl st.; Mrs. Cox, 18 Vandewater st.; Mrs. Faulkner, 22 Vandewater st.; Miss Bond, 21 Ludlow st. Dec. 13.

Protestant Episcopal Church of the Messiah, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. Alexander Crummell, Rector.

☞ The Free Church of the Holy Evangelists, in Vandewater street, is open at the usual hours, three times every Sunday, for Divine Services. The pews are all free.

Anglo-American Free Church of Saint George the Martyr, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3 P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
McCoskry, D.D., Rt. Rev. Samuel A., 141 Eighth st.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Benton, Rev. George, 34 Perry street.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Bruce, Rev. Vandervoort, No. 79 St. Mark's Place.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cox, Rev. Richard Cox, East Broadway.
Cruse, D.D., Rev. Christian F., 185 Seventh st.
De Koven, Rev. Henry, 83 State street, Brooklyn.
Dowdney, Rev. John, Fourth avenue, between 24th and 25th streets, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first st.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 24 Howard street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Howland, Rev. R. S., 15 Washington square.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Labagh, Rev. I. P., 450 Houston, corner of Mercer.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 10 Second avenue.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington av., near Fulton av.
Duy, Rev. ——, 1 Sand street.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 24 Myrtle avenue.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 3d of December the Treasurer has received the following contributions:

From John G Smith, Beaufort, S C, for Southwestern missions, per Mr Ravenel, $50; offerings of St Paul's ch, Louisville, Ky, per B O Davis, Esq, half, $58 30; St Paul's ch, Edenton, N C, per Wm Bedlam, Esq, warden, $47; St Michael's ch, Naugatuck, Ct, Rev O Hopson, rector, $8; Calvary ch, Brooklyn, L I, $50 64; S S of St James's ch, Derby, Rev W B Ashley, $3 56; from L, of which $3 is for the Jews, $5; S S of St Stephen's ch, Providence, R I, $5; St Mark's ch, Williamsburgh, $5 25; S S of St Paul's ch, Albany, for Bp Kemper's mission, $3; from Robt H Ives, Esq, executor of the will of the late Sarah Bowen of Providence, R I, a portion of her bequest, half, $300; St Mary's school, Raleigh, N C, per Rev A Smedes, rector, $50; Ch of the Ascension, per the Rev G T Bedell, proceeds of "Fidelis," from the author, $16; Trinity ch, Lunnenburgh, Ia, $5; from a lady, for Domestic Missions, per the Rev Dr Cutler, half, $15. Total, $621 75.

Thomas N. Stanford, Treasurer,
Dec. 10, 1845. 139 Broadway, New York.

Foreign Missions.—Since his report of December 3d, the Treasurer acknowledges the receipt of the following amounts:

From Mrs Ray, Mr C Ely, Mr H Lord, Ch of the Ascension, for China, by Rev Mr Bedell, each $25—$75; cash, 40 cts; through Mr Trescott, R A, Charleston, S C, Charleston Monthly Missionary Lecture, Nov, $5 39; do, for Houston, Texas, $1; S school of St George's ch, Astoria, education of J W Brown, Africa, $20; collection in Grace ch, New York, Rev Dr Taylor, $110; part of bequest of late Miss Bowen, Providence, R I, $300; offerings of Christ ch, Poughkeepsie, $30; a lady, by Rev Dr Cutler, half, $15; from a lady, Geneva, $5. Total, $561 79.

J. Smyth Rogers, Treasurer,
New York, Dec. 10, 1845. 69 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Offerings of November from St George's ch, Hempstead, Rev O Harriman, jr, $6 50; Miss Robert, $2; John Alstyne, $2; Theop. Peck, $2; S M Hitchcock, $2; Adam Tredwell, $2; Haynes Lord, $2; Mrs Hobart, $2; Dr Hobart, $2; Mrs A Donnelly, $2; Mrs Hogan, $2. Total amount, $26 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, Dec. 10, 1845.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Church at M A, $2 50; Adam Tredwell, donation, $3; Theophilus Peck, $1; S M Hitchcock, $1; Mrs Hobart, $1; Dr Hobart, $1; Mrs A Donnelly, $1. Total amount, $10 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Dec. 10, 1845.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 12th ult, viz:—

From St George's ch, Astoria, Rev J W Brown, $16; Church of the Epiphany, N Y, Rev Lot Jones, $7 87; Christ ch, Oyster Bay, Rev E Harwood, $7; Emmanuel ch, Brooklyn, Rev F Vinton, $41 69; St George's ch, N Y, Rev Dr Tyng, $64 28; Calvary ch, Brooklyn, Rev W H Lewis, $20; Ch of the Annunciation, N Y, Rev Dr Seabury, $28 20; St Thomas's ch, N Y, Rev Dr Whitehouse, $67 29; Church of the Nativity, N Y, Rev C Clapp, $5; St Stephen's ch, N Y, Rev J H Price, $25 06; Calvary ch, N Y, Rev S L Southard, $40 25; St George's ch, Hempstead, Rev O Harriman, jr, $10 62; Church of the Holy Evangelists, N Y, Rev B Evans, $17 32. Total amount, $350 58.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Dec. 10, 1845. 55 Water street.

New York Gallery of the Fine Arts.

THE Exhibition of the Pictures and Engravings of this Institution is now open to the public, at the Rotunda in the Park, (lately occupied by the Post Office.) Entrance from the Park.

Life Membership One Dollar—to non-members, single admission 25 cents.

The Rooms will be open daily, from 9 A. M. until sundown.

Those holding Scrip Certificates can obtain Certificates of Membership at the door, as heretofore a9–3tx

MUSIC SUITABLE FOR CHRISTMAS.

THE subscriber has just published two pieces of beautiful MUSIC suitable for Christmas.

One a Solo and Quartette—"There were Shepherds abiding in the Field," &c.; the other a Christmas Carol—"How grand and how bright that wonderful night," &c., arranged for four voices—both from the Cantata of the Christmas Bells, by C. E. Horn, Esq., with Piano and Organ accompaniment.

Choirs and parties, as well as the Trade, supplied on liberal terms.

J. A. SPARKS, 161 Fulton street.

In press, and will be published soon, the beautiful Contralto Song from the Oratorio of the Messiah—"He was despised and rejected," &c. J. A. S.

J. A. S. intends to publish from time to time such rare and valuable pieces of sacred and Church music, from the old Masters and other sources as he may be able to obtain, and he solicits the patronage and counsel of such of his friends as feel an interest in the subject.

Pieces of music adapted to the design of the Publisher are respectfully solicited.

BOOKS FOR THE HOLIDAYS.

THE CASTLE ON THE ROCK—royal 16mo., fine paper, with a beautiful engraving, fancy paper and fine muslin.

Fidelis, The Soldier of the Prince of Peace, same size and style with the foregoing, with a beautiful engraving In Press.

The Dark River, *an Allegory*. By the Rev. Edward Monro, with four beautiful engravings from original designs by Chapman.

For sale by DANIEL DANA, Jr.
Agent of Gen. Prot. Epis. S. S. Union,
December 13—4t 20 John street.

CHEAP PRAYER BOOKS—Prayer Books well printed and strongly bound for Sunday Schools, Societies, &c., furnished at the low price of $18 per hundred, or $2 25 per dozen. For sale by
STANFORD & SWORDS,
139 Broadway.

Also, an extensive assortment of Bibles, Prayer Books, and religious works, in rich and plain binding, and of English and American editions, for sale at the most reasonable prices. Dec. 13.

BISHOP HORNE'S COMPLETE WORKS.

THE undersigned are now issuing from their Church Publishing and Bookselling Establishment, the Complete Works, (including his Commentary on the Psalms,) of the Rt. Rev. George Horne, D. D., with a sketch of his life by the Rev. Wm. Jones, of Nayland, and a portrait of the Author.

That so valuable a work may the more freely be distributed, they have determined to publish it in numbers of which, it will make *not more* than sixteen, to be issued semi-monthly, at 25 cents each. The first No. is now ready.

☞ If any person will procure Five subscribers for Twelve Nos. of the above, and remit the undersigned the amount ($3 for each subscriber,) with their respective names, they will furnish him with a sixth copy *gratis*, and send the numbers to such subscribers by mail, *free of postage*. If the work make more than 12 numbers 25 cents will be charged for each extra number, except to the persons procuring the subscribers.

HENRY M. ONDERDONK & CO.,
Dec. 6. 25 John street.

NEW ENGLISH THEOLOGICAL WORKS, imported and for sale by D. Appleton & Co., 200 Broadway.

Lemprier's Lectures upon the Collects, 8vo. $3 25.
History of the Troubles Begun at Frankfort, in the Year 1554 about the Book of Common Prayer and Ceremonies, 8vo. $1 75.
The Christian's Day, by Francis G. Paget, 16mo. $1.
Blencowe's Plain Parochial Sermons, 12mo. $2 25.
Thompson's Popular Lectures upon the Differences between the Church of England and the Church of Rome, $2.
Bates' College Lectures on Christian Antiquities and the Ritual, 12mo. $2 75.
Bates' College Lectures on Ecclesiastical History, 12mo, $2 75.
Mills' Sermons preached before the University of Cambridge, 8vo. $3 50.
Garbett's Parochial Sermons, 2v 8vo. $7 50.
Hook's Sermons on Various Subjects, new ed. $2.
Stephen's History of the Church of Scotland, 4v $12.
Kaye's Account of the Writings of Tertullian, new edit. 8vo $3 75.
Bishop of Sasmanias' Lectures on the Church Catechism, 8vo $5 Dec. 6.

A SPLENDID PRESENT BOOK.

D. Appleton & Co., have now ready,

A BOOKE OF CHRISTMAS CAROLS.—Printed in the Illuminated Style, with Twenty-four beautiful Borders in colors and gold. Copied from the choicest Manuscripts of the Sixteenth Century, preserved in the British Museum, and with four beautiful Missal Pictures of appropriate designs, viz:

The Angels appearing to the Shepherds.
The adoration of Magi.
The Nativity. The Annanceation.

The great improvements which have been made during the past year in Chromo-Lithography is brought to bear upon this production, and renders it the finest specimen of Pictorial Art ever produced, equalling in every respect the delicacy, grace, and splendor of the originals.

The Literary portion consists of a selection of the best Old English Carols—and those quaint memorials of the simple piety of a by-gone time—gems of devout aspiration—well deserve the graceful setting that is now be given to them.

JUST IMPORTED.

The Arts Union, Prize Annual, 4to size, 48 plates.
Goldsmith's Poetical Works, exquisitely illustrated.
Murray's illuminated edition of Prayer Book.
Rose's Garden of Persia, by Miss Costello, illus'ted.
The Poets Gallery of Beauty, fine portraits, folio.
The Book of Shakspeare's Gems, 36 fine plates.
The Keepsake for 1846, edited by Lady Blessington.
The Book of Beauty for 1846, edited by do.

☞ A Catalogue of D. A. & CO.'S splendid and extensive stock of Elegant and Valuable Books, suitable for Christmas and New Year's can be had on application. Dec. 6.

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

CANONS OF THE CHURCH. The Definitions of Faith and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated with notes: Together with the Apostolical Canons by the Rev. W. A. Hammond, M.A., to which are added the Constitutions and Canons Ecclesiastical of the Church of England, and of the Protestant Episcopal Church in the United States of America. Price, $1 25.

St. George's Church.

To the Editor of the Highland Courier.

The following beautiful lines, suggested by the removal of the present Cushions and Trimmings of the Desk and Pulpit of St. George's Church, in order to give place to new and more fashionable decorations, were written by a lady of the Congregation, and at the request of a few friends are sent to you for publication:—

To deck the temple and its shrine,
Be richest offerings brought;
But take its time-worn vestments down,
With reverence and with thought.

Electric sparks of heat they shed;
With magnet force they hold
A prayer in every sacred thread,
A precept in each fold.

For o'er them messengers of God,
With power and judgment fraught,
Have earnestly contended for
The faith which Jesus taught.

A HOBART hath bent over them,
Of pardoning love to tell;
And that alone should cover them
With memory's holiest spell!

Renew this hallowed garniture,
With gifts of costly dye,
But lay, with thought and reverence pure,
These faded glories by. E. F.

The Waiting of the Invisible Church.

Rev. vi. 9, 10, 11. "And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

These are the sights and sounds which St. John saw and heard in heaven, when the Lamb had opened the fifth of the seven seals which made fast the awful book. He saw an altar, and under it the souls of Christ's faithful servants who had been slain for His sake. And they were weary of waiting for the day when God should judge the earth. They were at rest, and yet there was a rising of desire for the end: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood?" They were impatient, not so much for their own wrongs as for the glory of God. They were weary that sin should so long war against the majesty of heaven; that God's world should so long be torn by the rending strife of spiritual evil. They had, in their lifetime, made full trial of its tyranny and hate; and the long train of remembered wrongs heaped on them for their loyalty to Heaven kindled a fire in their souls. But the time was not yet come. Very awful was the answer to their cry. "White robes were given unto every one of them;" some larger visitations of His sustaining grace: they were refreshed in their weariness by some mysterious gift; and it was said unto them—no need to say who it was that bade them tarry; for who but He could stay their yearnings?—it was said unto them, "they they should rest yet for a little season." God had a work yet to do. Their fellow-servants must needs be slain as they were; and all must be fulfilled. Then should the end come.

Now there is one point in this to which we will direct our thoughts: I mean, the light it throws upon the great mystery of Christ's second coming. We may gather with all certainty from this wonderful revelation of the inner mysteries of the heavenly court, first, that God has a fixed time for the end of the world. This we know from our Lord's words while He was yet on earth. While He declared the secrecy of that time to be such that it was hidden from all, both men and angels, yet He specially added, that it was a time fixed and known to the Father. I do not mean simply known as all things must be known to an all-knowing God, but foreseen and fore-determined in the secrets of His hidden wisdom. And this leads on to another truth revealed in the same vision; namely, that God has fixed that time according to the measures of the work which he has to finish: even as Christ had a work to finish on earth; so that we read, again and again, that His "hour was not yet come." In like manner now in heaven, He has a definite foreseen scheme for the administration of His mediatorial kingdom: and according to the accomplishing of this work, will be the time of His coming. So much in a general way. But in this passage we have somewhat more specific and detailed.

1. He has shadowed out to us the nature of the work that He has to do before the end come; that is, to make up a certain number whom God has foreseen and predestined to life eternal. This we read throughout Holy Writ. "They shall be mine in that day when I make up my jewels," the Lord has said by the prophet Malachi. Then shall the angels "gather together His elect from the four winds." And, to take only one more passage, the eleventh chapter of the Epistle to the Hebrews shows us how God has ever been gathering out His chosen ones, from righteous Abel to this day. After running down the list of the faithful, St. Paul adds, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." And. again. "God having provided some better thing for us, that they without us should not be made perfect." Abel waited for Enoch, and Enoch for Abraham, and Abraham for Moses, and Moses for Paul; and so all holy men, bishops, and pastors, and saints, along the whole line of this world's history, have waited for us; and we shall wait, it may be, for others yet to come. God is gathering out a mystical number—the hundred and forty and four thousand, which is a symbol of all numbers innumerable—of the twelve tribes of the Israel of God; and He has been gathering them out one by one, from an age or a generation, from a people, a family, or a household, taking one, and leaving another, in the inscrutable mystery of His choice. Whether this secret number be measured by the fall of angels, as some of old were wont to believe; whether the companies of angelic ministers shall be filled up by the redeemed of mankind,—we know not, but we know certainly that until the foreseen number is completed, the course of this turbulent world shall still run on. This, then, in general, is the nature and direction of the mystery of this seemingly entangled world. Out of the midst of it He is drawing the children of the regeneration, knitting them into one fellowship, in part still visible, in part out of sight. When the Son of God passed into the heavens, He began to draw after Him a glorious train of saints, like as the departing sun seems to draw after him the lights which reflect his own splendor, till the night starts out full of silver stars. So shine the saints in an evil world; rising and falling above the boundaries of earth in stedfast and silent course, till all are lost in the brightness of the morning; and so shall the firmament of the Church break forth with the glory of the resurrection. But now, for a while, it tarries. Some saints are yet in the mid-heaven, and some are yet to rise upon the world; and, until all is fulfilled, the desire of the Church unseen is stayed with the "white robes," and the sound of the Bridegroom's voice.

Again; in this gathering out of the mystical body of His Son, God is carrying on the probation of mankind. In the inscrutable secrets of His providential government, He is so ordering the strife of the seed of the woman with the seed of the serpent, of the Church with the world, as to fulfil the manifold purposes of love and of long-suffering

And, first, we see that this long-permitted strife is ordained for the perfecting of His saints.

That holy fellowship is not more perfect in the integrity of its number, than in its absolute perfection of holiness. And the prolonged duration of this world is a school of discipline, to liken them to their perfect Lord. The powers of evil which are arrayed against the Majesty of heaven, are so overruled by the Almighty will as to work out unwittingly His high behest. The continued strife of spiritual good and evil is a mystery, of which we know only the outskirts. It has one end in the mystery of the fall, and the other in the mystery of the atonement: we know not what are the effects in the world unseen of this never ending warfare. It is in some way related to the mystery of the cross; not, indeed, as propitiatory, which nothing can be, but as a carrying out and consequence of that great overthrow of evil in which the Conqueror was bruised by the foe he crushed. Therefore we find St. Paul speaking of filling up that which is behind of the afflictions of Christ in his flesh; and of the apostles he says, that they were set forth last, as it were appointed unto death, "a spectacle unto the world, and to angels, and to men;" and "that now unto the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God." It would seem, then, that this relentless strife between the seed of the serpent and the body of Christ is fulfilling some unrevealed design of God in the world unseen; that even the spirits of heaven, the elect angels, look on as learners upon this sleepless war. We are greatly ignorant what may be the place of this world in the universal scheme of God's creatures; what we think to be a great and final end, may be only a subordinate means to some transcendent purpose. And thus much is plainly revealed to us, that the trial of the Church and the probation of the world shall run on till the purpose of the Divine wisdom is fulfilled. And this was the key of the strange earthly lot of those who had trial of cruel mockings and scourgings, of bonds and imprisonment; who were stoned, were sawn asunder, were tempted, were slain with the sword; who wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy. When they and their cause seemed lost for ever, then they were more than conquerors; even as Christ then overcame when He was crucified. In each one of them He overcame again. When they suffered most, they most mightily triumphed over the serpent. Let us remember, that not martyrs only are perfected through sufferings. They, indeed, are made glorious by a share of His sufferings in the flesh: but of His sorrow and self-denial all saints are partakers. The world is still the same; bitter, treacherous, and full of enmity against God. The law, that every man that will live godly in Christ Jesus must suffer persecution, is still unrepealed in this fallen earth. Every faithful man will have the grace-tokens of the cross upon his inmost soul. By temptation, by wrestling against evil, by crucifixion of self, by wrongs and snares from without, by sorrows and afflictions from above, every brother of the First-born in the family of man will bear His likeness, and be perfected by the keen edge of pain. By this long-drawn and weary strife, our patience, meekness, faith, perseverance, boldness, and loyalty to Christ, are ever tried; and by trial made perfect.

And this mysterious work, as it has an aspect of love towards the saints, so it has an aspect of long-suffering towards sinners. It is thus that God gives them a full season for repentance. Christ delays His return, and tarries in the heavens; and scoffers have asked, Where is the promise of His coming? "But the Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." He lets the life of man run on through all its stages, from childhood to age. He gives all things for our salvation, warnings, blessings, chastisements, sorrows, sicknesses, words of fire, and sacraments of love; He stays His hand, and leaves the sinner without excuse, that at the winding up of this weary life, "every mouth may be stopped, and all the world become guilty before God." What shall men say at that day? All the mysteries of truth and grace were ever near them: they lacked neither knowledge nor strength. They had a long life chequered with the tokens of His hand; sharp sicknesses, sudden accidents, desolating sorrows, slow death-beds, all speaking clearly and piercingly to the dull ear on which the words of grace had fallen in vain. They lacked nothing which could awaken the soul of man. The whole order of mysteries in His Church and in His providence worked together, interweaving their powers, and bringing them to bear, as one manifold divine influence, upon the hearts of the unawakened; if any thing were still lacking, it was that they lacked the will.

Such is this wonderful work of unwearied love. And all the while His Church is crying out, "How long, O Lord, holy and true?" the saints unseen waiting and longing for their perfect bliss; the saints on earth crying, day by day, "Thy kingdom come:" day by day, from all lands, throughout the whole Church, this cry goes up into the ears of the Lord of Sabaoth: "the whole creation groaneth and travaileth in pain together;" all things would hasten the coming end: heaven is well nigh weary, and earth sick, for bearing the burden of sin and wrong: and yet Christ tarries. We must rest yet "for a little season;" and then, so soon as the sinner's day is done, and the saints are tried, and the foreseen number full, the end shall come: and time shall be no longer.

And now, from all this, we see what ought to be the master-aim of our lives; that is, to make sure of our fellowship in that mystical number. We see that it is not enough that we belong to the one visible Church. Many partake of the visible unity who in the invisible have no portion. The Church is like a sacrament, having both its outward and inward parts. The true Church has both a body and a soul: the body is that one, uniform, organized, universal polity, of which the succession of the apostles is the essential first condition: the soul is that inward unity of energetic faith, hope, and charity, which knits all saints, from the highest to the lowest, in one spiritual family. These are the fruits, or result, of the visible unity; as the likeness of Christ is the effect of the holy sacraments in the faithful receiver. The visible unity is a sacramental means to the formation of this fellowship of sanctity. All regenerate men are saints in capability, but these are saints in fact. The former may be, the latter are, conformed to Christ's likeness. The difference is the same as between a moral nature and a moral habit: the nature may be passive, or be perverted; the habit must be developed by energy, and sustained by the powers of moral life. There is therefore no difficulty in testing ourselves. Every man can tell whether his life is energetically pure and holy or not. With saints of old, martyrdom was the test, or saintliness of life, by which they bore martyrdom in the will, though they were never crowned with it in the body. And we, too, have no need to be doubtful of our state. The sure sign is the likeness of Christ growing in our hearts, waxing ever brighter from childhood, in boyhood, youth, and riper years; ever shining out more clearly as He draws nearer. This is His own countersign. Plainly the sinful, the slothful, the double-minded, the worldly, that is, all who, under the strong assimilating power of the world, are growing into its likeness, are aliens from the soul of the one Church, and are as yet severed from the mystical number which He is gathering out. It is true that we cannot draw any line so strongly marked as to cut off with absolute and visible certainty those who do, and those who do not, belong to that unseen fellowship. As there is twilight between noon and midnight, so are there infinite gradations of character: and yet this is certain, that no man that is not either freed from the power of sin, or repenting of his sin-soiled state, has any warrant to believe himself of that number. Many, indeed, there are of most imperfect sanctity; namely, those who are puffed up with vanity aad ambition, and love of the pomps of life, its honor, power, high bearing, great friendships, and the like; and likewise those who are opinionated and self-confident, fond of controversy, and prone to a controversial temper; or again, tinged with self-complacency, and addicted to a self-sparing, soft, relaxed religion, which clings to the alluring, but shrinks with dislike from the severer precepts of the faith. Now all these, and the infinite shades of character contained in them, or related to them, may belong to the unseen fellowship; but their title to it is ambiguous, and their end doubtful. For all such the way is, not to strain after a high-toned devotion, till they have laid the deep basis of a thorough repentance. Their chief danger is, the weakness of an unnatural growth, which has got above its healthy powers. The imagination and the intellect have simulated the forms of faith and sanctity, and they are in danger of persuading themselves that they really are what they are so well able to delineate. Repentance is the threshold of the invisible santuary where the saints are gathering, and here they must fall down before they think to enter. None but they that have either a pure or a broken heart shall see God.

Be careful, therefore, above all things, to commit yourselves to the great movement of God's providence in His Church, by which He is drawing His faithful within the curtains of His pavilion. Be not content to stand without, albeit in the precinct of the visible Church; there are more that gaze upon the outward ritual in which the earthly Church pays homage to her Lord, than enter into its mind and mystery. Pray Him to give you the white robes of sanctity and fellowship with the saints unseen, that you may wait in patience, lying under the altar, dead with Christ. Let daily worship, and the ever-returning sacrifice of the holy eucharist, be your life and food. We are fallen on an evil age; an age of bitterness and wrong, and deaf inexorable slander, accusation, and strife, and separation. Martyrdom, and all its high and stirring fears, is gone, and the wearisome harassing of a petty warfare has fastened on the Church. We are fallen on an age in which the chief zeal for truth is, that men have not so absolutely ceased to care for it, as to keep from quarrelling about it. Almost are we tempted to cry out, Would that a season of stern trial might sift the Church of all shallow, petulent, self-loving, boastful men, that the true and loyal hearts might be made manifest, and, by one decisive trial, short as it is sharp, win their crown of life. But not so; God has willed otherwise. We must wait, and not be weary; we must bear all the fretfulness and provocation of earthly tempers and false tongues for a little season. Meanwhile, the perpetual worship of our unseen Master, and the communion of hidden saints, and the fellowship of the invisible Church, must be our strength and stay.

And see, also, how broad a light this throws on our duties towards all around us. The first debt we owe them is, to endeavor by all means to draw them into the same blessed fellowship. We owe this to every member of Christ's visible Church, but, above all, to such as are bound to us by ties of an especial nearness, whether by blood or by the benediction of the Church. There is no other lasting basis of friendship or affection but this only, that our spirits be knit in the unseen unity of the saints. All else is mere falsehood. "Two men shall be working in the field; the one shall be taken, and the other left;" so shall all fellowships be cut asunder but those that meet in God. In the choice of friends, in all great changes and casts in life, let this be your rule. Such is the mysterious action and re-action of moral beings on each other, that no one can say what may be the end of an ill-chosen fellowship. "What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" On one side or the other the power of assimilation must prevail. How often has the earthlier mind drawn away a high and ripening spirit from the fellowship of saints? And O fearful fall which draws others in its ruin? Watch, then, and pray, that you may not only enter into the mystical sanctuary of saints, and go no more out, but gather in also all your loved ones, that there be no parting any more. Though God tarries, yet all things hasten on. Day by day we are nearer our last change. The unseen Church is crying "How long?" the Church in warfare ceases not continually to pray for the consummation of the elect. And albeit so short, yet this fleeting life to them is as a long and lingering night, which holds off a blessed morrow. Though the time be not yet, nevertheless there are tokens of changes coming on the earth. The shadows are lengthening out, and the day of its toilsome life is well nigh spent. Oh, when He comes, and the dead are judged, and the names of those that have overcome, which are written in the Lamb's book of life, are read one by one in our ears, how shall our hearts thrill to bursting, while we hear prophets, apostles, martyrs, and saints, bid "come up hither;" and all our loved ones, a friend, a sister, a husband, each in turn called out, and clad in white robes for the marriage-feast! What if we should be left out at last? What if our name be "not found written in the book of life?" "Enter not into judgment with Thy servant, O Lord; for in Thy sight shall no man living be justified."—*Manning's Sermons.*

Scaliger was pleased to say, "Calvin was wise, because he did not write upon the Revelation." I confess I do it not for want of wisdom; that is, because I neither have sufficient reading nor judgment to discern the intendment of the prophecies contained in that book.—*Whitby.*

What is Puseyism?

Sir,—Dr. Pusey being asked by a lady to describe what was the ordinary meaning of the word Puseyism, wrote, off-hand, the following sketch, which, though called into being by a chance question, will not prove uninteresting to your readers; while, from its impartiality and fairness, it demands the attention of thinking men. It is needless to observe, it was written without any idea of its becoming public.

"It is difficult to say what people mean when they designate a class of views by my name; for since there are no particular doctrines, but rather a temper of mind which is designated, it will vary according to the individual who uses it. Generally speaking, what is so designated, may be reduced under the following heads, and what people mean to blame, is what appears to them an excess in them.

"1. High thoughts on the two Sacraments.

"2. High estimate of Episcopacy as God's ordination.

"3. High estimate of the visible Church, as the body wherein we are made and continued members of Christ.

"4. Regard for ordinances, as directing our doctrines and disciplining us, such as daily prayers, fasts, and feasts.

"5. Regards for the visible parts of devotion—such as decorations of the house of God, which act insensibly on the mind.

"6. Reverence for, and deference to, the ancient Church, of which our own Church is looked upon as the representation to us, and by whose views and doctrines we interpret our own Church, when her meaning is questioned, or doubtful. In a word, reference to the ancient Church, instead of the Reformers, as the ultimate expounders of the meaning of our Church.

"But while these differences are of degree, there is a broad difference between views so designated, and the system of Calvin, which has been partially adopted in our own Church, though not as it is, for the most part, held by conscientious and correct-minded persons.—Such points are—

"1. What are the essential doctrines of saving faith? The one says, those mentioned in the Creeds, especially what relate to the Holy Trinity. The other says, the belief of justification by faith only.

"2. The belief of an universal judgment, both of good and bad, according to their works.

"3. The continual repentance for past sins.

"4. The intrinsic acceptableness of good works, especially deeds of charity, sprinkled with the blood of Christ, as accepted by, and through Him, for the effacing of past sins.

"5. The means whereby a man having been justified remains so. The one would say, by renouncing his own works, and trusting in Christ alone; the other would say, by striving to keep God's commandments, through the grace of Christ's Holy Spirit, trusting in Him for strength to do what is well pleasing unto God, and for pardon for what is displeasing—and these bestowed especially through the Holy Eucharist, as that which chiefly unites them with their Lord.

"6. The Sacraments regarded in this—the Calvinistic system as signs only of grace, independently of them—by our own Church, as the very means whereby we were first incorporated into Christ, and subsequently had his life infused in us.

"7. The authority of the universal Church, as the channel of truth to us. The one thinks that what the universal Church has declared to be matter of faith, as the Creeds, is to be received by individuals antecedently to, and independently of, what themselves see to be true. The other thinks that a person is bound to receive nothing but what he himself sees to be contained in the Holy Scriptures.

"8. I am, however, more and more convinced, that there is less difference between right-minded persons of both sides, than these often suppose—that differences, which seem considerable, are often only in the way of stating them—that people who would express themselves very differently, and even think each other's mode of expression very faulty, mean only the same things under their different modes of expression."—*Western Luminary.*

"E. B. P."

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ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

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REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to reeeive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.
Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.
New York, April 12, 1845, 72 Murray street.

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TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.
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November 9—tf

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Aug. 9. 83 Anthony st., next door to Broadway.

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